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The CHRISTIAN CENTURY

Published Weekly

Why Church Schools Fail

By Wesner Fallaw

Faith and the Peace

An Editorial

The Church in Peril of Praise

By W. Norman Pittenger

Criticism Confirms Tradition

By Ernest Findlay Scott

We Have the Money!

By Oswald Garrison Villard

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In This Issue

W. NORMAN PITTENGER

is professor of the philosophy of religion in General Theological Seminary, Episcopal school in New York city. He is the author of *The Approach to Christianity* and *Christ and the Christian Faith,* and is co-author of *This War and Christian Ethics.* He also contributed the articles dealing with Anglo-catholic doctrines to the *Dictionary of Philosophy,* and is a contributing editor of the *Journal of the Philosophy of Religion.* During the present summer Dr. Pittenger is serving the Church of the Advent, Cape May, N. J.

OSWALD GARRISON VILLARD

is a regular contributor to The Christian Century. For an account of his career as a liberal journalist, which included many years as editor and proprietor of the *New York Evening Post* and the *Nation,* see his autobiography, *Fighting Years,* published four years ago.

WESNER FALLAW

is minister of education at the Congregational Church, Winnetka, Ill. A graduate of Furman University, Greenville, S. C., he later returned to that school as a member of the faculty and dean of men. His graduate work in education and religious education was done at Columbia University and Union Theological Seminary, New York. The article in this issue is the first of two by Mr. Fallaw.

ERNEST FINDLAY SCOTT

born in Scotland, educated at Glasgow and Oxford, came to Canada in 1908 as professor of New Testament literature at Queen's University, Kingston, Ont. From there he went to the New Testament chair at Union Theological Seminary in 1919. He retired last year, and has been spending part of this year as visiting lecturer at Chicago Theological Seminary.

The CHRISTIAN CENTURY

July 21, 1943

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1943 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 835
- Faith and the Peace 838

Quintus Quiz: 'Long but Luminous' 840

Contributed Articles
- The Church in Peril of Praise, by W. Norman Pittenger 841
- We Have the Money! by Oswald Garrison Villard 842
- Why Church Schools Fail, by Wesner Fallaw 844

Books
- One Lord, One Faith, by Floyd V. Filson 846
- Books in Brief 846
- Books Received 847

Correspondence 847

News of the Christian World
- Correspondence from Mexico 849
- Correspondence from Scotland 849
- Correspondence from England 850
- Correspondence from New York 851
- Correspondence from Pittsburgh 852
- Correspondence from British Columbia 853
- Correspondence from Virginia 854
- Correspondence from Kansas City 854

Current Feature Films 855

Calendar of Coming Events

June 14-July 28. Lisle Fellowship Conference, Pacific Palisades, Calif.
June 18-Aug. 13. American Friends Service Committee Work Camps, Chicago, Indianapolis, Grayridge, Mo., Vinalhaven, Me., Morristown, N. J.
June 20-Aug. 20. American Friends Service Committee International Service Seminar in Mexico.
June 25-Aug. 22. Highacres Civilian Training Unit, Glen Mills, Pa.
June 26-Aug. 22. American Friends Service Committee Peace Caravans.
June 27-July 16. Quaker Cove Civilian Training Unit, Puget Sound, Wash.
June 28-Aug. 2. Presbyterian Work Conference, Detroit, Mich.
July 1-Aug. 5. Winona Lake School of Theology, Winona Lake, Ind.
July 6-Aug. 16. Summer Session, School of Alcohol Studies, Yale University, New Haven, Conn.
July 12-22. Princeton Institute of Theology, Princeton, N. J.
July 16-Aug. 27. Lisle Fellowship Conference, Lookout Mountain, Colo.
July 17-24. Camp Farthest Out, Indian Hill, Colo.
July 17-24. Michigamme Methodist Summer School of Ministerial Training, Lake Michigamme, Mich.
July 17-31. Christian Ashram, Green Lake, Wis.
July 18-24. National Reform Conference, Winona Lake, Ind.
July 19-23. Peninsula Methodist Summer School of Ministerial Training, Dover, Del.
July 19-24. Methodist Young People's Assembly, Buckhannon, Va.
July 19-30. Anti-Alcoholic Seminar, Winona Lake, Ind.
July 20-29. Alberta School of Religion, Calgary, Alta., Canada.
July 21-30. United Christian Adult Conference, Northfield, Mass.
July 22, 23. Arkansas Disciples Laymen's Retreat, Ferncliff Lake.
July 25-Aug. 1. Cedar Falls Bible Conference, Cedar Falls, Ia.
July 26-30. North Dakota Methodist Summer School of Ministerial Training, Grand Forks.
July 26-31. Summer School of Catholic Action, San Antonio, Tex.
July 26-31. Methodist Senior Young People's Assembly, Buckhannon, Va.
July 26-Aug. 3. Methodist School of Missions, Lake Junaluska, N. C.
July 26-Aug. 7. Presbyterian Summer Training School, Wooster, O.
July 26-Aug. 8. Pastors' Institute, University of Chicago.
July 27, 28. Indiana Disciples Ministers' Retreat, Brooklyn.
July 27-Aug. 2. Missionary Education Conference, San Anselmo, Calif.
July 27-Aug. 4. Portland Area Methodist Summer School of Ministerial Training, Tacoma, Wash.
July 28-31. Writers' Conference, Northwestern University, Evanston, Ill.
July 28-Aug. 1. South California Disciples Convention, Long Beach.
July 29, 30. Indiana Disciples Rural Church Institute, Brooklyn.
July 31-Aug. 14. Christian Ashram, Winnipesaukee, N. H.
Aug. 1-8. Cooperative Institute, Cazenovia Lake, N. Y.
Aug. 1-22. Annual Bible Conference, Winona Lake, Ind.
Aug. 2-12. Presbyterian Summer Training School, San Anselmo, Calif.
Aug. 2-12. Writers' Conference, Durham, N. H.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, JULY 21, 1943 NUMBER 29

EDITORIAL

MANY Americans, we suspect, still find it hard to believe that American troops, thrown across the Mediterranean from old Carthage, are now battling for the possession of Sicily, that cockpit of the Punic wars. It will seem to them more logical to turn to Thucydides than to the Associated Press for an account of the capture of Syracuse. Their minds are better prepared to picture Sicilian battles in terms of Archimedes and his burning glass than of Eisenhower and his paratroopers. But it is on Sicily that the first direct blow from the west against Hitler's European fortress has fallen. At present reports, the attack is going very well. So rapid, in fact, have been the advances claimed from the beach-heads already established that questions arise as to whether the Italians will put up any serious defense. After all, Sicily has always been anti-Mussolini. Why should its people fight now for a tottering regime which they have long sabotaged in every possible way short of outright revolt? The Germans in Sicily will undoubtedly fight; but how many are there of them? So the great advance by Anglo-American forces against the European continent has opened auspiciously. To be sure, Sicily is not technically a part of the continent. When it is captured, it will afford only another base for attack. But this landing at least shows that the United States and Great Britain have determined to begin their land assault on Hitler's *Festung* this year.

Sicily Is Invaded

Battle of the Atlantic Nearly Won

IT TAKES battles like Sicily, Munda and Kursk to get the big headlines. But, so far as the outcome of the war is concerned, none of these is as important as the defeat of the U-boats in the battle of the Atlantic. And that defeat, if not already accomplished, now seems close at hand. For some time optimistic reports concerning the progress of the campaign against the submarines have been increasing. Secretary Knox has spoken cheeringly in this country; Mr. Churchill in England. On July 9, however, the British and American governments published an official statement which showed how near the U-boat is to utter defeat. According to this joint announcement, sinkings in the Atlantic during June were the lowest since the United States entered the war. Convoys crossed and recrossed almost unmolested. And as a result, merchant shipping tonnage jumped to a new high in net gain. It probably would not be good for public morale if huge headlines should be printed now announcing that "The war in Europe is won." But in sober fact, that is what this joint statement on the defeat of the U-boats means. To be sure, there is still plenty of hard fighting ahead, and many a home will still be stricken, but the military war against Hitler has been decided. When the U-boats were cleared from the path of the transatlantic convoys, his last chance to win went glimmering.

Japan Pushes Her Asiatic Political Offensive

JAPAN has a political as well as a military offensive under way in Asia. Its aim is to convince the Asiatic peoples that, in the event of Japanese victory, wrongs inflicted in the course of white colonial conquests will be righted, and that Asiatics can depend on the benevolence of Tokyo for prosperity and justice. Last week, while American eyes were fixed on the armies drawing closer to Munda and the naval victories in the Kula gulf, the Japanese were pressing their political offensive, but it is probable that the dispatches from Bangkok which told of their diplomatic efforts were almost overlooked. The importance of those dispatches should not be mistaken. Premier Tojo, they said, had gone to the capital of Thailand to turn over to that country a section of Burma inhabited by Shans racially akin to the Thais, and four rich provinces in northern Malaya which until 1909 were under Siamese sovereignty. Do you see the picture? It is rectification of boundaries on the basis of principles to be found in the Atlantic Charter—given an Asiatic twist! To be sure, Premier Tojo's generosity may be discounted. It may be said that he was giving away what wasn't his to give, and that there will be no permanence in such gifts once Japan has won the war. Asiatics will say much

the same thing, but they will be somewhat impressed nonetheless. Where is the political offensive, couched in a Pacific Charter, whereby the United Nations can offset this political offensive which the Japanese are pushing with such adroitness?

Polish Policy After Sikorski's Death

SELDOM has Berlin propaganda made such a fool of itself as when it charged that the British had murdered General Sikorski, the Polish premier and army commander, by destroying the plane on which he was traveling from Gibraltar. For the truth was that Sikorski's death was an unmitigated tragedy for British policy, as Mr. Churchill told Parliament. The internal state of affairs in Poland's government-in-exile is one of those things seldom discussed frankly in public, especially since the Allies are supposedly fighting to restore that government to power. Nevertheless, there are few tougher problems ahead when the time comes to make a United Nations peace. With Sikorski dead, the problem may prove virtually insoluble. For Sikorski represented almost the only strongly liberal, democratic element in the present Polish cabinet. Bad as the relations of the Poles have been with Russia, Sikorski had labored almost singlehanded to keep them from becoming far worse. Now that Sikorski is dead, President Raczkiewitcz has already placed the army in the hands of General Sosnokowski, an out-and-out Russophobe, while the new premier, Stanislaw Mikolajczyk, although personally a democrat and the leader of what is left of the Peasant party, has shown no capacity to control or restrain the reactionaries by whom he is surrounded. Already, therefore, while the candles still burn at the solemn high masses for the repose of Sikorski's soul, the Polish government-in-exile is swinging swiftly back to the policies of the "colonel's cabal" which did so much to hasten the crisis of September 1939. It will be remarkable if the new Polish cabinet does not precipitate an almost immediate and complete break with Russia.

Public Confidence Requires Action

WE HAVE no way of knowing the true inwardness of the charges against the Curtiss-Wright Corporation made by the Truman committee. Neither has the general public. But these charges strike at the very roots of public confidence in the home front conduct of the war. This committee of the Senate, after months of investigation, lists ten methods by which this great airplane company "caused the government to accept defective and substandard material." These included falsification of tests, destruction of records, improper recording of test results, forging inspection reports, failure to segregate substandard material, failure to destroy such material, changing tolerances on tests, and generally by-passing or deceiving inspectors. The president of Curtiss-Wright denies that any such things have happened. But the charges are given at least an appearance of likelihood by (1) the previous distinguished record of the Truman committee; (2) the instituting of civil suits by the government against the company; and (3) a statement by the acting secretary of war, Robert P. Patterson, that army investigation confirmed "in the greater part" most of the committee's allegations. A government which is constantly calling on its citizens for greater sacrifices cannot permit a matter of this sort to be dropped without public investigation and action. John Chamberlain recently wrote in the *Progressive* that "people in government, people who are busy reporting the Washington scene, have uneasy consciences. . . . They know that our national tendency on the home front is to sweep the dirt back under the carpet in hopes that the war will end before anyone tries to lift the carpet up for a thorough cleaning." That is just what the American people are afraid is happening now. If they become convinced of it, the result will register in every index of war production and support.

British Liberals Despair Over India Outlook

AS THIS MONTH opened American newspapers carried a dispatch from London which said that Samuel S. Silverman, a Labor member of Parliament, had asked the Indian secretary, Colonel L. S. Amery, whether full records of last year's whipping penalties in India would be published. At the same time Mr. Silverman was quoted as having charged that 800 such political whippings were administered in three districts in the single province of Sindh during the last three months. Colonel Amery showed no readiness to stop the whippings. Such a report, we believe, must have deeply shocked the Americans who read it, very few of whom have realized the brutal realities behind the "quiet" now said to reign in India. But this American reaction is not so freighted with ill omen as the despair which seems to have settled on many liberals in England. Regarding India these men and women of good will seem to have concluded that nothing can now be done; that the less said about the whole matter the better; that the only possible course now is to wait until after the war and then hope that something will happen to reopen the question. This despair is clearly reflected in a dispatch by Harold J. Laski, printed in American papers on July 11. All Mr. Laski apparently dares hope for—and even this he does not hope for with any great expectation of seeing it happen—is that the joint committee of the Labor party will ask that the political whippings be stopped and that Colonel Amery be dropped from the India Office. India, says Mr. Laski, is one of Mr. Churchill's blind spots. "He speaks and writes about it as though he were a contemporary of Lord Clive." If that is true, and if the prospect is for Mr. Churchill's continuation in power for some time after the war, then the pessimism of Indians and of British liberals would seem justified.

Regrets After The War

DEAN INGE says that after the war we will all regret the indiscriminate destruction which our bombers have wrought. The dean is probably not the only man who believes that there will be regrets after the war. But

with that disregard for public favor which made his term at St. Paul's so notable, he has dared to put his inner thoughts into an article published in the *Church of England Newspaper*. "When I think," he writes, "of the ruined cathedrals of Lubeck and Mainz, of the Church of St. Gereon at Cologne, of the house of the painter Dürer, of the beautiful patrician mansions in the Hanseatic towns of Genoa, Naples and Palermo, I believe when the war is over we shall be very sorry for what we have done." Apparently the dean wrote before the recent attacks which blasted the cathedral at Cologne. But all such thoughts, he admits, can have no effect on our present actions if the bombing is a "military necessity." To us it seems that words like these just about express the frustration which war lays upon men of long-range outlook in all nations. We believe that there are Germans who think of Canterbury and Coventry as Dean Inge thinks of Cologne. No one, of course, not even the most purblind militarist, would claim that the destruction of these churches is a military necessity. But until bombing itself is disproved as a military necessity, it is futile to condemn the incidental or accidental destruction of non-military objects. The utmost that can be done is for the military authorities to order greater caution against such unintended effects. Military necessity holds even the best of men in its relentless grip, even though they know that after this madness is over there will be years of bitter regret. And that regret, it should be added, will be for much more than churches and cathedrals and historic landmarks destroyed. Buildings are the least of war's destruction.

Congress Ends C. O. Hopes For Overseas Service

AMONG the many scarcely noticed actions taken by Congress as it was racing toward its summer recess was the insertion of an amendment in the $71,000,000,000 war department appropriation bill which has dealt a shattering blow to the hopes of young men in CPS camps. The amendment put an end to all the courses of training in which qualified c. o.'s were being prepared for reconstruction work after the war, and it forbade present employment of c. o.'s overseas, either in civilian ambulance service or with relief organizations such as that headed by former Governor Lehman. Six men from CPS camps who were actually on their way to extraordinarily dangerous service on the China front have had to be ordered home. The press reports that American Legion pressure was responsible for the insertion of the almost unnoticed amendment in the war department bill. What this means is that the c. o.'s will be ordered back into CPS camps where they will have no opportunity to do that "work of national importance" which the Selective Service Act promised them. The only opportunity for such work left is in the "detached service" in hospitals, asylums, reformatories and other public institutions to which about a tenth of the c. o.'s have been assigned. Other objectors will be confined to the camps in what has become virtually a prison regime. Only those who have been in touch with the CPS camps can appreciate what a stunning blow this action of Congress will deal to the men in them. But there is another issue of even greater moment raised by this development. If the c. o. camps are to be penal colonies, what business have the peace churches, pacifist organizations such as the F.O.R., or church bodies such as the Methodist Peace Commission, supporting and running them? That is a question which cannot be adequately treated in an editorial paragraph. We shall return to it in a subsequent issue.

A Race Riot That Never Happened

IN THE SOBER MOOD engendered by the riots in Detroit, Beaumont and elsewhere, hope for racial peace may be kindled by knowledge of the way in which intelligent action recently nipped in the bud one threatened riot. Houston, Texas, saw this done. For months past Houston has felt racial tension mount. On two or three occasions it is said that militia and police reserves have been held under arms all night, ready to intervene if outbreaks rumored to be pending occurred. With the approach of June 19, the Saturday on which the colored people of the city were to hold their traditional "Juneteenth" holiday, rumors of impending trouble multiplied. Hundreds, perhaps thousands, of whites became convinced that the Negroes would seize that opportunity to stage wholesale attacks. Everything was set for an explosion. But on the afternoon of the day before trouble was expected, a full-page advertisement appeared in the *Houston Post*. "Loose Talk Helps Hitler," shouted its headline. "Don't Be a Rumor Monger." After denouncing the rumors circulating throughout the city as without foundation, this statement declared: "The colored people of this vicinity are entitled to celebrate their traditional 'Juneteenth' holiday Saturday pleasantly and in peace, and the fact that they gather for their customary celebrations on that day is no evidence of any intention on their part to create a disturbance. Law enforcement authorities are prepared to deal with thoughtless hoodlums, white or colored, who provoke trouble." The advertisement was signed by the mayor, the city manager, the chief of police, the heads of the white and colored chambers of commerce, and the heads of two interracial bodies. Next day there was no trouble. Other cities might wisely take a page from Houston's book.

Another Footnote to the History Of Denominationalism

HOW MANY denominations are living a separate life long after the occasion for their separateness has vanished? We could not help asking that question when we noticed the other day that the Wesleyan Methodist Church had celebrated its centennial with special observances at a camp meeting ground near Fairmount, Indiana. When the Wesleyan Methodist Church was born, its founders had a real issue. They were Methodist ministers who were sincerely devoted to abolitionist principles at a time when the ruling powers in their church were still doing everything possible to suppress the discussion of slavery. Bishops were refusing to permit annual conferences to receive or consider resolutions on the slavery

issue; ministers were being subjected to ecclesiastical discipline for attending abolitionist meetings or joining abolitionist societies. Under such circumstances, many ministers believed that a fundamental issue of conscience was involved, and a schism which produced the Wesleyan Methodist Church was the result. However, so swift and unexpected are the deviations of history, within two years after the Wesleyan branch broke off from the main body of Methodism, that body had itself divided on the slavery issue into the northern and southern denominations which only recently reunited. The Wesleyan Methodist Church's reason for being may therefore be said to have ceased to exist within two years after the denomination's birth. Did the denomination thereupon return to the larger Methodist fellowship? Not at all. It simply manufactured a new issue in a claim that it held superior loyalty to traditional doctrinal standards than other Methodists. And on that it has managed to keep a separate ecclesiastical organization going for a hundred years!

Faith and the Peace

AS THE WAR develops, with the United Nations increasingly confident of ultimate victory, the natural exultation which such a prospect might be expected to evoke is ominously not in evidence. Indeed, it would not be inaccurate to say that, as victory looms, hope and assurance that the war will find its justification in the postwar world tend to diminish. The easy optimism of the pre-Pearl Harbor interventionists who envisaged a world of order and justice if only the United States would plunge into the struggle and assure the defeat of Hitler is giving way to grave concern lest the war leave on our hands a task so vast in extent that we shall have neither the resources nor the stomach for undertaking it.

The naive idealism and optimism of the First World War are absent from this one. Our armies are fighting with no song in their hearts. This is a war without music. The poetry which flowered in great and beautiful abundance in the other war is lacking now. The explanation of its absence is not obscure. Poetry thrives equally on tragedy or on hope. But in war the poetry of tragedy is inhibited by the exigencies of national morale. It may be released after the war when the spirit is free to look back upon the scene through which it is now passing; but such poetry will be an *ex post facto* expression of memory, devoid of the tang and realism of immediate and present pain. As for the poetry of hope and idealism, it cannot flourish where faith is low; and the most significant spiritual fact about this war is that it was entered upon and is being waged in a mood of profound disillusionment.

Professor Roland H. Bainton of Yale University writes an extraordinarily informative article in *Religion in Life,* analyzing the spirit in which Christians and the Christian church confront this present war. Both the "pacifists" and the "crusaders" are receding, he says, from their respective positions, and "many . . . very many, indeed, in Britain and the United States, formerly pacifists or crusaders, have now become mournful warriors." This, we believe, defines the spirit in which both Christians and others are waging the war. The other war and its consequences left the hearts of men without capacity to sing again of the glories of battle or of the glories of the peace which will follow the victory.

The naked truth is that we are fighting in cold blood. No leader has arisen to fire the people's hearts. The Atlantic Charter and the Four Freedoms remain unimplemented and are gradually falling to the status of fantastic generalizations recognized as propaganda rather than as expressions of sincere and realistic purpose. President and prime minister now devote their utterances to the reinforcement of the people's resolution with strong assurances of ultimate triumph, the one in grave tones resonant with somatic vigor, the other in a manner more carefree—if not debonair—than leaders of nations at war have been accustomed to display. Their contrasting but complementary presentation of the military outlook, together with recent military gains, has convinced the public that the war is being well fought and that the outcome cannot be in doubt.

But this has kindled no flame of faith. Popular anxiety and skepticism seem to grow inversely with the lessening of the distance to victory. What is doubted is not the victory, but the worth of the victory once it has been won. The negative worth of victory is not questioned. Hitler and his regime will be crushed, and with him will go down his Italian satellite, and in the end his Japanese ally. So the immediate threat to our national security will be dispelled. Then what? That question haunts the minds of thoughtful men the world around, and especially in America, which was led into the war by a gradual process against the resistance of the vast majority of her people, who yielded to each succeeding step under the solemn assurance that it was designed to keep the nation out of the conflict.

There will be endless argument by postwar historians over the question whether the decisive aggression of Japan at Pearl Harbor would have occurred had not the military, naval, industrial and moral resources of the United States been preoccupied in the European theater. Also there will be endless controversy over the possibility that, had not this country been thus preoccupied, the Far Eastern situation could have been resolved diplomatically, or at far less cost, by actual force, if necessary. But all such controversy will have only academic significance. It will be a raking over of dried leaves after the summer has passed. The contingent possibilities in history are unlimited, but when a decision has once been taken these possibilities pass into limbo and only the situation created by the decision remains.

Yet the American mind cannot easily free itself from its reflections on what might have been. Confronted with the necessity of actual war, it responds with grim resolution, but not with the wholehearted devotion which great wars have always evoked.

This backward look, however, is the least of the reasons for America's lack of enthusiasm as it looks forward to victory. The feeling grows that the end of the war will reveal vast confusion throughout the world, amount-

ing to economic and political chaos, which may prove to be unmanageable by the victor nations. The possibility that revolutions may emerge upon the lifting of the belligerents' present control of the fighting and occupied areas is widely entertained. In all wars that have been waged in modern history, perhaps in all history, the continued postwar existence of the fighting nations, both victors and vanquished, was taken for granted. It was also taken for granted that their national character and affinities would persist after the fighting was over.

In the last war, no one doubted that the main belligerents would emerge with orderly governments competent to make an enduring peace if they willed to do so. They could therefore talk of a "peace table" around which their representatives would sit in conference and allot the spoils of the conflict and the responsibilities of the peace. All these nations would be present, each in its identical character, each fully sovereign over the territory under its flag. Even Germany, though vanquished, would still be Germany, no less sovereign in defeat than before.

Today we can have no such calculated assurance. The future of the national entities engaged in this war is precarious. Wendell Willkie is not alone in his contention that our era will be known in history as the era of the breakup of the British empire. What the victory will mean for China is incalculable. Its present unity is a coalition front established for defense against the aggressor. Conflicting forces are likely to be released in an intense internal struggle when defense is no longer necessary. India and the whole of Asia are seething with revolution held in check by the occupying Japanese or Allied forces. The Mediterranean Near East openly declares that it is done with imperialism. Governments in exile maintain the tenuous fiction of their continuity with France, the German-occupied countries of western Europe and the Balkans. Can these governments be replaced upon their seats amid the chaos and social revolution which they are likely to encounter on their return? All the little sovereignties, led by President Benes of Czechoslovakia, are demanding their rehabilitation with their former boundaries restored.

Disregarding the British dominions and the Latin American republics, present calculations indicate that the two national structures which alone hold a fair promise of persisting with sovereign power and capable of taking effective and independent action are Russia and the United States. It would seem that the future lies preeminently in their hands. Great Britain will be dependent for survival upon one or the other of these powers. But this prospect staggers the imagination. Will the United States and Russia together be able to cooperate in holding the world in order? The problems which infest such a prospect are too complex and ominous for analysis in the present connection. It must suffice to say merely and mildly that the military affinity in the face of a common enemy is no guarantee of long continued peacetime collaboration. Another "peace table" is difficult to envisage.

With this prospect before the potential victors, it is understandable that the very concept of a "peace table" is passing out of the picture. Its place is being taken by the concept of long continued military operations throughout the world—after the victory over our present enemies has been won. That is to say, the war is to be projected into the future long after the war! Which means that whereas we have three enemies now, we may have thirty or more enemies then! Mr. Churchill has assured the British army that it would be partially demobilized after the defeat of Hitler, an assurance later modified to include the defeat of Japan. This would leave upon the United States and Russia the major burden of first "mopping up" the world chaos created by the war itself. Would Russia cooperate? And if she did, would she use the kind of "mop" in the handling of which the United States could cooperate?

But the ultimately crucial question is: Will the United States assume the responsibility and pay the vast price over many years of such an undertaking? Will we? And can we? Affirmative answers to both questions are more than ever doubtful. Viewed not in terms of anybody's wishes, but realistically, it is more likely that when the victory is won there will be a mighty upsurge of war weariness, backed by the surviving but now repressed popular resentment against our participation in the war, and resulting in the demand for the return of our armies to their homes and the reinstatement of the American way of life. And can we? The answer will take into account not only the economic impoverishment and dislocation with which we shall emerge with our victory, but the inconceivable magnitude of the world task which we would have to assume. With no order, or only the precarious remnants of order, in existence throughout the world on which to build a new order, the usufruct of the struggle and sacrifice may well prove to be unattainable.

Is this rough analysis of the postwar prospect a counsel of despair? It is not. It is a call to faith! What we have written is the result of human calculations. But the future is always different from our human calculations, however expert and realistic. There are resources in ourselves and forces in the world which any calculative prospectus may easily overlook. We do not know *for sure* that any of the ominous possibilities and improbabilities which we have set down are an absolute description of the shape of things to come. Not a single item has been written with a firm hand. Our purpose in writing is to save faith from illusion, and ultimate disillusion, by setting over against it the full formidableness of its opposite, which is calculative speculation.

The Christian and the Christian church must take the measure of their world with a realism that is not outmatched by that of the most cynical analyst. The churches are by their very genius committed to this faith in the possibility of peace. It may be a dubious possibility, *but it is a possibility,* and it is the only possibility upon which constructive endeavor can proceed. As peacemakers, they will have to make assumptions contrary in many respects to the calculated probabilities. But these assumptions must be made, if only tentatively, and proceeded upon. It may be that they will turn out to be true assumptions. The fears derived from realistic calculations may prove in the end unwarranted.

But when all's said in terms of possibilities and improbabilities and likelihoods, the Christian man of faith will go calmly about his task of constructive preparation for a just and durable peace in the faith that no calcula-

tion is complete which fails to take account of God. To draw a pessimistic conclusion from any dark picture of the future, and to act upon it, is to deny God. For God is often hidden in man's deepest darkness. What we are saying is not merely that the dark picture of the future which we have envisaged may not materialize, but that, even if it does materialize, the Lord of history will still reign. Faith proceeds upon this as its major premise and ultimate ground.

No new world order can arise from pessimism. The one firm rock in an incalculable world is the faith of men that God has resources which baffle man's analysis. It is far better that we wage this war without illusions as to what war can accomplish, but with our trust in God, than that we come out of it as we came out of the First World War with its disillusionment compounded by a fresh betrayal of the same illusions. Not only the immediate postwar future but the whole future of civilization and of mankind depends upon the upsurge of an indomitable faith in the God of peace, against the odds of human calculation, however heavily loaded these odds may be.

'Long But Luminous'

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you agree that the assumptions common in a certain age can be discovered in its familiar phrases? For example, "He was the son of poor but honest parents." In that phrase the Victorian age reveals itself. Even those who in that prosperous and progressive time had outgrown creeds still kept certain dogmas, one of which can be read in this phrase.

Why "but"? Simply because the poor were not expected to be honest as a matter of course. Indeed, it was almost a paradox to say that a man was "poor but honest." That was again a confession that since the poor were more in need of a loaf, they must be assumed to be in danger of stealing it. But others, who had prospered through industry and thrift, did not need to steal loaves. Were there not other things to be stolen?

There are other such phrases tempting one down branch lines. "Young but wise," for example. That rests upon the belief, for which we have the authority of Age, that youth is foolish and age is wise. We should take this more seriously if it did not always come to us from the old. Perhaps the wisdom of age is foolishness with youth, and the wisdom of youth is foolishness with age. In an age in which the voice of youth overpowers other voices we shall often hear the words, "An old but wise man."

But when sermons preached by a very great scholar are described as "long but luminous," you will detect at once the spirit of the twentieth century as it walks home from church and discusses the preacher. Why "but"? Surely because in the heart of these listeners there is the dogma, firmly rooted, that if a speaker takes a long time he lacks in luminosity. More words, less light! But by the mercy of heaven there are some who can be long but luminous.

Do we want truth to come to us in lightning flashes? When we go to church do we seek for some condensed saying which we can recall, on which we can brood? Is that why we like our sermons brief—"twenty minutes with a leaning to mercy"? I wish I could believe that this is the only or chief reason. Do we condemn the long utterance because it robs us of the light for which we are questing? Once more, I wish this were true.

But in this as in other things we mortals tend to talk humbug. We say of one man: "We like him; he is short; he hits the nail on the head; he gives us some excellent advice, a maxim or two. Brief but luminous!" It is probably true that if you want good advice—I never did—you can get it in ten minutes. It does not take long to warn men, especially against sins to which they are not inclined. A delightful glow may quickly be kindled in the bosoms of the rich when they hear that material things should not really take up their minds.

But suppose that the listener after long experience of frustration and failure is eager to know what is the Christian faith. Is he likely to see what he must see in flashes, or will he need the steady and perhaps prolonged glow which the speaker can cast? It cannot be very easy to be luminous upon the doctrine of the holy, blessed and glorious Trinity if the preacher is allowed a quarter of an hour.

Then the secret is out. "Who wants to hear of such subjects?" says my friend, who likes it brief. This is the decisive question: Do we want subjects which demand brevity of treatment, or are we ready to hear of things which if they are to be expounded and brought home to us demand time? "Long and luminous."

I can remember a sermon, very long indeed, which I heard many years ago. The speaker was a layman, a judge by profession. His subject was the humanity of Christ, and to this hour I have not forgotten his clear, concentrated, luminous presentation of "Christ our brother."

I am not prepared to surrender to the dogma underlying that "but." Certain subjects do demand brevity; others, length. If a speaker wants to tell me to wear a shining morning face, he can do it excellently in ten minutes. If he seeks to throw light upon the sacred mysteries of our faith, then he will need time, and I need time.

Tell me the story slowly,
That I may take it in.

Ever yours,
QUINTUS QUIZ.

Jews of Europe

THEY who upon Mount Sinai once
The Ten Commandments saw
And brought the Holy Writ to men
Are lashed outside the law.

This shame now runs around the world—
Proclaim it from all steeples:
The people who have given Christ
Are now the Christ of peoples.

LOUIS GINSBERG.

The Church in Peril of Praise

By W. Norman Pittenger

"WOE unto you, when men shall speak well of you . . ." If this were a sermon, these words of Jesus would serve very well as the text and point of departure. Even for a brief discussion, not in the homiletic vein, of the position of the Christian church in the world of today and tomorrow, and the strategy which would seem to be indicated for the church, these words in fact point the moral. It is when the world thinks well of the church, gives the church almost unqualified approval, and seeks to enter into an easy rapport with the church, that we can be fairly sure that somehow the church must be on its guard. Let us consider how this applies to the situation before us.

While it is true that the Christian religion has faced very serious persecution in many parts of the world during the past decade, it is also true that in the United States and Great Britain—the powers which dominate the United Nations, and which will be supreme after the victory over the Axis that now seems an assured thing so far as military considerations are involved—the church has been the object of high praise, her work commended as essential to national and international well-being and her ethics declared to be the very life of the democratic system. Indeed, it is often said that this war itself is a defense of Christianity against non-Christian ideas and principles. And it has been contended that victory for the so-called democratic powers will mean that Christianity will enter upon an era of opportunity such as has not been known for centuries.

Persecution by Praise

Much of this may be true. With that we are not now concerned. The point which is highly significant is that it is precisely *because of* this almost universal approbation that the Christian church needs especially to be on its guard. We are not in any danger in the United States of persecution through peril. But we are in very real danger of persecution by praise. And this may be a much more insidious, a much more subtle persecution, for the reason that those who indulge in it are usually unconscious of their actual deed or are able to cover that act by excuses and explanations which seem thoroughly plausible.

We are told that Christianity is necessary if democracy is to survive. We hear that the world of the Four Freedoms must have the dynamic of the Christian religion. It is said constantly that Christianity is part of our "American way of life." A recent article assured us that in returning to our "American heritage" we must place Christianity at its center as the motivating agency. All of this is true, in a way. But it puts everything backwards. Christianity, if it be that which it has historically professed to be, is a *substantive*. It exists in its own right, and not as a necessity for democracy, a dynamic for the Four Freedoms, a part of any "way of life" which is mundane in its nature, a motivating agency for some recovered heritage. If it were these things it would be an *adjective*. As someone has cleverly said, Christianity has a better reason for being than to serve as a national or international insurance policy!

'Adjectival' to the State

That is why we need to watch out when men shall speak well of the church. What do they really mean? Are they unconsciously or consciously using the church for their own ends, valid and important though these ends may be? If so, we shall certainly wish to look carefully—and perhaps to say, in the Latin tag, *non tali auxilio*.

An example or two may suffice. Our governmental authorities think so highly of religion that they provide chaplains for our armed forces. Now they are proposing a scheme for assisting in the accelerated training of naval chaplains. Whatever we may think of the merits of the scheme, it will require very close scrutiny lest, consciously or unconsciously, it turn out to be a way by which Christianity becomes *adjectival* to the state and its interests. Again, certain governmental agencies have sent to the clergy suggested material for sermons or addresses, to be given in church, which relates to the issues of the war and even to the sale of war bonds.

Perhaps here again we need to be a little more careful in discriminating precisely what is involved in this probably well intended step. Certainly at the moment the church has not been asked to serve as a recruiting office. But it is possible that it can be used in less obvious ways and for more commendable motives. And in the future, when the victory is won and we are at peace, the church can become a sort of religious department of the state, highly important and highly regarded but expected to produce a religious expression which will be about as distinctively Christian (in any recognizable historical sense of the word) as the typical Memorial Day or July Fourth oration.

The Church's First Obligation

In the collectivist world which appears certain to follow the war, with the great increase in governmental controls, the wide extension of military discipline and perhaps enforced military training, the loss of many personal liberties in the interest of a wider public good—in such a world, the church's first obligation is to maintain its own integrity. As the church is supernatural in nature, as well as natural, so also it is supra-national as well as part of the life of the several nations. It is the Body of Christ, the carrier of the Christian gospel, and because this is so it cannot permit itself to be confused with any national or international interest or policy or state.

The church's strategy, then, as it seems to some of us, is to stress above all the integrity and distinctiveness of the Christian gospel and the Christian fellowship which carries that gospel. Hence the church will speak the gospel of God without fear *and* without favor. It will not water down to any national "way of life" its message

of the living God of mercy and judgment, the sin of man, the redemption in the incarnate God-in-human-life Jesus Christ, the grace of sacraments, the hope of everlasting life.

Furthermore, the church will speak fearlessly in denunciation of the sinfulness of all men and nations, and their mutual involvement in the world's collective tragedy. It will demand social, economic, industrial and national justice, but it will not identify that justice with its own gospel. It will call all men to repent, but it will not say that when they attempt to build up a decent social order they are building the Kingdom of God. It will insist that this world must be made a fit *via* for those whose true *patria* is God, but it will not forget that this world is always and only a *via*.

Nurturing Souls, Not Making Citizens

The church will maintain its right to proclaim its distinctive faith, to teach its children and to train its clergy without interference or guidance from without. It will know that it is nurturing Christian souls, not simply good citizens. To be an American, and a loyal one, does not necessarily mean to be a good Christian, or even a Christian at all. The church is concerned with *Christian* education and with the training of *Christian* ministers who know only one ultimate allegiance—to God in Christ.

While the church maintains its separateness from the world in which it is placed, it is to act (like a cell of healthy life) upon that world. It will do this through its many unofficial as well as official agencies and through its individual members. But it will have its distinctive witness to bear, empowered as it is by the Spirit of God. And it will know itself as the church. In all communities, large or small, the attempt must be made to build up parishes and church groups which are centers of healthy, convinced Christian faith, strengthened by the offering of Christian worship with its inevitable return in grace, and leading toward life which is not merely "good life" but "life in Christ," en-Christed life that is marked by the quality of supernatural charity.

In fine, the church's strategy is to consolidate its position—to deepen its special kind of faith, to implement that faith in the distinctively Christian mode of behavior, and to find power for this in the particular cult-acts which are historically central to the Christian tradition. If some such consolidation does not take place, and that soon, and if it is not accompanied by a watchful insistence on the integrity of the church and its positive intention to maintain its own peculiarly Christian witness without interference from outside, we shall very likely—in the judgment of some of us, inevitably—find the evangelical "woe" befalling us. We shall have lost, as a church, that savor which is the *differentia* of Christianity from the world—and in God's sight we shall be trodden under foot.

God, in his mercy and providence, will not suffer his true church to be defeated. But this empirical institutional church which is the only earthly embodiment of that supernatural Body of Christ will enter upon a new kind of Dark Age, all the worse because men and nations will be speaking well of the very institution which has horribly failed its Lord.

We Have the Money!

By Oswald Garrison Villard

CABLING from North Africa, Raymond Clapper tells of the overwhelming impression made upon him by the acres and acres of stored supplies of every conceivable kind he beheld while in England and now sees in North Africa. Every possible want the soldier may have either for the business of killing or for his own living and equipment seemed provided for, he reports, and in such enormous quantities that he now understands why there are shortages at home and where all the vast amounts of supplies have gone since Pearl Harbor turned American industry over to war work. Incidentally, those vast fields filled with products of factory and farm are proof that the German U-boat has not delivered any really dangerous blows of late.

Reports from elsewhere tell the same story of the extraordinary lavishness and high quality of the supplies being delivered by us all over the globe. Wherever he is, the American soldier is fed and equipped as never before in our history. This is the first war waged by this country in which there has not been a single complaint as to housing, clothing or food for our soldiers. True, some of the troops have suffered in the jungles of Guadalcanal and in the terrible cold of Attu island. But the miracle wrought by American inventors and research men under the quartermaster's corps in devising the proper clothing and equipment can be read in the current *Atlantic Monthly* in an article by Harland Manchester. It is our first war in which no thought has been taken of costs. Incredible cities of troops provided with every possible comfort have risen over night all over the American map, cities far superior to the similar ones of 1917-18.

War Waste Means Deprivation

Mr. Clapper's humane instincts have naturally been revolted by the waste which all this vast equipment, so quickly used up in a campaign, spells. He rightly says that if a mere fraction of what all this costs had been applied to working out a system of cooperation for peace by all the nations this world disaster could have been averted. He is appalled by this ocular demonstration of the war's destruction of materials that can never be replaced, destruction he had read about but had not seen for himself. Had he written from this side of the Atlantic he would certainly have included in his dispatches the statement made on June 28 by John A. Brown, president of the Socony Vacuum Oil Company, that the visible

supply of gasoline now left in this country is only enough to last thirteen years on a peacetime basis. Mr. Brown urges us to go beyond the confines of this nation at once to seize additional reserves. How much the thirteen years will be shortened if this war goes on anyone can guess. It may be only six or seven years before we, the great motor country of the world, with the richest oil resources outside of Russia, will find ourselves applying new and rigid embargoes on the use of all motor cars.

In England the financial secretary to the treasury, Ralph Assheton, has announced that England's public debt now totals $70,800,000,000, compared with $32,652,000,000 at the outbreak of the war, and that his country is now actually borrowing every eight weeks as much as the total cost of the ten years of the Napoleonic wars. As for the actual destruction of property on both sides, if only in the erasure of great cities, there is hardly a possibility of really computing all that that means in lost wealth, in suffering, in death, in wrecked lives, in broken homes, and in the utter loss in innumerable instances of the labor of a hundred years. It is all a dance of death from which there will be little chance of any nation's emerging solvent if the war goes on beyond the twelve months which Mr. Churchill now says it ought to be allowed to last. However long the war may continue, who can doubt that if the world does not ruthlessly repudiate its debts, it will stagger under intolerable burdens under which the standards of living will sink very low and continue to sink even in countries like our own where they have been highest? All these are thoughts which must occur to every reflective man.

Costs of Social Reconstruction

The question obviously now is what will be the effect in the postwar world not merely on the economies of the nations, but on the points of view of their governments. What I am thinking of is not merely the question of a new world system to prevent these catastrophes, nor of the methods of reconstruction, but whether the nations and all humanity will not learn from the cost of this struggle that there cannot hereafter be any valid financial reasons for withholding social reforms and the advancement of the masses of mankind. Certainly when people stand up anywhere hereafter and demand the wiping out of slums, the building of great public works, the undertaking of any of the innumerable enterprises which are needed to raise standards of living and morality everywhere, it ought to be impossible for any chancellor of the exchequer or secretary of the treasury to say this can't be done because of the expense.

Would not the governments of England and the United States denounce and deride anyone who dared to suggest that we seek to curtail our outlays in our quest for the unconditional surrender of our enemies? If anybody hereafter gets up and says, for example, that the country is suffering because we are not spending more than a third of what ought to be paid out for public education, surely no statesman or financial official ought to be allowed to rise to explain that so great an expenditure is beyond the means of this country or, under similar conditions, any other country. So, when there are demands for the redemption of idle lands, for resettlement, for irrigation, for vast new arteries of traffic, no one in authority should be permitted to oppose the proposals for financial reasons alone. When in 1944 this country will spend nearly $100,000,000,000 just for the upkeep of army and navy, no one should dare to assert that any sane proposal for bettering the life of its people is beyond its means.

Voices of the Past

When Mr. Assheton cheerfully remarks that he sees no reason why England should not go on spending at the present rate for five years more, and longer if necessary, he places a tremendous weapon in the hands of social reformers. I have never got over my horror, inculcated in early youth, of the misery of those frightfully drab English manufacturing towns like Leeds and Manchester, Birmingham and Glasgow, where humanity was in the depths; where the squalor, the filth, the rags, the drunkenness, the absolute misery of great classes in the community made the observer, especially the American, utterly sick at heart. Yet he was told that rich as England was there was nothing that could be done about these horrifying conditions except to await the slow processes of evolution, the building up of greater and greater fortunes and the gradual raising of the standard of life among the masses. The poor were to be always with us, though their lot was to be modified now and then, here and there.

I repeat that whatever other arguments may hereafter be advanced for a failure to ameliorate these conditions, to give every human being a decent home and a decent life and good food and good health and a proper education, they must never be allowed to include a statement that the public means do not permit it. If this utterly destructive war can be carried on for five years more, not even the debts which may be piled up here and abroad ought to prevent the voting of those relatively small sums (compared to the waste of war) which will be needed to give us those standards of security, prosperity and permanent employment which the President says are to be the great objectives after the war.

Common Wealth Platform

Therefore I welcome the program of the new British Common Wealth party headed by Sir Richard Acland, which declares that "we must reject the past and begin now to build a new social order." Its manifesto also says: "Our proposals do not make sense in the terms and ideas of the 'City' or the foreign office. They cannot be understood by those who think that if all men and nations pursue first their own interests, universal prosperity and good will must result. Our program is built on completely different ideas. We say that there is no use in patching up a way of life that has changed into a way of death. We believe that the British people will not turn back to the old world, but will pioneer toward a new social order." The new party demands common ownership of all credit and investment institutions, including banks, insurance companies, building societies, building service enterprises, mines, factories, and large-scale distributive trading enterprises. It advocates self-government for the colonies, independence for India, and a postwar world council to control shipping, aviation and international trade.

This will frighten people everywhere. It will be said

that bolshevism has arrived in England under another name. Well, the program may go too far—it does for me—but is this not the hour to thank heaven that some men want to rebuild with the same free and unstinting hand with which the nations have carried on this hopelessly destructive war?

Why Church Schools Fail

By Wesner Fallaw

PERHAPS the chief difficulty with Christian education is that people engaged in it know both too much and too little—too much to think that a traditional theology holds the key to adequate religious training of children, and too little to plan and execute a program of religious development which meets human needs for time and eternity. Faced with an elusive heterodoxy, unable to seize on any one religious philosophy and concrete program of church school education which can clearly establish its claim to being the way of truth and life, modern Protestantism may in part be excused for blundering at the task of religious education. But only in part.

The reader will note that "religious education" and "Christian education" are here used interchangeably. This is significant, as it is also significant that "religious education" has in recent years entered Protestant terminology in America more frequently than the sharply delimiting term, "Christian education." Where is the justification for the Christian church's fostering religious education—a generalized sort of thing—instead of a Christ-centered experience and growth? Commendable as it is for Protestantism to cooperate with religions other than the Christian faith, desirable as it is that creedal separations be dissolved, necessary as it is that all religions unite in the pursuit of a world of justice and mutuality, it may be that in so doing the modern Protestant church has diluted its Christian emphasis out of existence.

Educational Failure

Since modern psychology replaced theology as the reservoir from which public education draws its philosophy and teaching, theology has likewise suffered a decline in importance in the church school. To put it in another way, just as psychology took over the public schools, replacing theology, so educational psychology has in part replaced theology in the church school. And the kind of educational theory which has done this to church schools is pragmatic, not theistic. Had the results achieved produced good education in church schools—"good" here meaning effective in personality development, social understanding and purposeful living—there might be reason for the existence of such schools. At least they would be supplementing the public school, adding an extra day to the program of weekday training. But this is not the case; such church schools have in too many instances done their job less effectively than the public schools.

Yet suppose that now and then we can find a church school which equals in educational merit the psychologically and sociologically progressive public school. What then? Just this: if the church school is not teaching something that is unique—as Christianity is unique—it has no reason for existing, no matter how fine its techniques and social objectives may be. This is not to discount the need for a church school teaching social awareness and functioning as a medium for changing the social order. Organized religion must have these purposes. But so must progressive public schools have these purposes—and often they carry them through to exemplary conclusions. The point is that unless the school sponsored by the church of Christ goes farther, makes children and young people and adults conscious of their need for the mind of Christ in themselves, it had better close its doors. Otherwise it is merely seeking to duplicate the work of the alert public school—which is not enough to justify its existence.

Theological Failure

Early in this century liberalism brought to religious training a wholesome emphasis on human relations. Sunday school teaching had been morbidly centered on life not of this tearful state. With God all things were not only possible but all things depended solely on him. If you were told that you were a child of God, you were told more frequently that you were a child of sin. It was all tied up with that strange apple story in the Garden of Eden. It was as factual as the latest thievery in your town, or the last murder reported in the newspapers. You, a small child in an evangelical church, had to repent, get converted, ask Jesus to save you, or you might go to a place of eternal torment—and go this very night, if you should happen to die.

It took more than half a century for liberalism to make noticeable progress toward changing these theological presuppositions from which church schools worked. But gradually the emphasis shifted from man's depravity to man's infinite possibilities for good. Progressively man might become a god in the very world he had despised; he might bring the Kingdom of God in time, here; he might through his own goodness and dedication to his fellows abolish injustices and save mankind. The individual was seen not so much as a sinner but rather as one who makes mistakes. Education, information, the opportunity to make discriminating choices—these would tend to correct these mistakes. Guilt-consciousness was to be avoided; it would make for complexes. No child was really bad, anyway; he merely had lapses from goodness. Moreover the world itself was not bad. Had not the poet said that "nothing is good or bad but thinking makes it so"?

At the same time, God's authority in the universe was undergoing a constant challenge from natural science.

For many, science became the new god. The impersonality of the universe presented an argument for the impersonal nature of any God who might still exist. This century was not very old before the social sciences added their share to the work of evaporating God.

Men in the Presence of Death

The key to all this change was man's growing certainty that he had no need for a theistic God. Of his own ingenuity man might establish the Good Life. Was not contemporary history proving this—that is, until 1914? Then it was that the creature who "is neither good nor bad, but has possibilities for both" showed himself demonic.

At least Europe saw this. America saw too little of mass depravity in the First World War to gain much understanding of what the crisis theologians were beginning to talk about. That war had jarred our train of progress, like a spike carelessly left on the track; but once the obstruction was removed, most Americans expected the train to resume its swift journey toward riches and glory and power. And so it did—until October 1929. Survivors were still crawling out of the wreckage when World War II, this yet unmeasured catastrophe, struck us to the last man.

When men know themselves victims of disaster, when they stand in the presence of imminent death, they no longer seek merely a vague, impersonal God with whom to live; they also yearn for a personal God with whom to die. So with children, so with young people. Modern church schools have not held up a God whom to know is to live though death be at hand. Even Calvinistic Sunday schools and the old literalistic and fundamentalistic religious instruction would be better at this than the "enlightened" church school with its sweetness-and-light humanism.

The immediate problem facing churchmen requires a theology in which to ground church school education. This theology must eventuate in Christian living which goes beyond either religious information or ethical social conduct. Yet it must not attempt to thrust our children back into the prison of a "sinners-in-the-hands-of-an-angry-God" neo-orthodoxy.

Functional Failure

Recent growth in weekday religious training over the country is not particularly significant for either what is being or might be accomplished. But it *is* significant as an indication of the public's sense of need for better religious training of the young. People profoundly desire their children to grow up in the nurture and admonitions of our religious heritage. They desire this so much that they are willing to risk church and state entanglements. I do not wish here to evaluate the various programs of weekday religious education and released-time plans; it may be stated, simply, that they evidence the failure of the home and the church to discharge the responsibility of religious instruction—the task traditionally reserved, under our American political system, to the home and to the church. Parenthetically, it may be further noted that school systems which permit children to go at stated intervals during the week to the churches of their choice, in most cases appear to be releasing children for more of the same kind of inadequate and inferior training they get on Sundays. It does not seem likely that released-time provisions will serve as an incentive to elevate church school standards for some time to come.

Then, it may be asked, just how are we to remedy the plight of religious education? Charles Clayton Morrison would bring public and religious education together. He effectively argues that public education is lacking when it fails to incorporate a study of religion as part of our culture. F. Ernest Johnson, of the Federal Council of Churches, takes a similar position and holds that public education is deficient when it excludes a study of religion "as an empirical, institutional phase of . . . [our] culture." In an article in The Christian Century Prof. S. Vernon McCasland holds that we have falsely assumed that our Bill of Rights prohibits teaching religion in state schools.

Religion in Public Schools

But suppose religion were taught in our public schools —taught in such a way as to emphasize the common factors in Judaism, Catholicism and Protestantism. Suppose further that within the branches of Protestantism this teaching should be productive of added information concerning and approval of religious concepts. There would yet remain the task of Christianizing our children and youth through church school education.

Christian education has a task more particular than imparting cultural appreciations and historic understanding. Only the Christian church can accomplish this task, and though the modern church has not yet done so, it and it alone among educational institutions can ground the thinking and living of the young in a personal and social experience of Christ. How is this to be done? I do not profess to know the complete answer to this question. But my experience in church school education has brought me to some definite conclusions. In a subsequent article I will try to present some of these, dealing with the theological and educational principles which must nourish Christian education.

This is the first of two articles by Mr. Fallaw. The second will follow in an early issue.

Of Preparedness

NOW not alone against a world on fire
Must preparation speed. Sure, the great gun
Must be supplied ton on unnumbered ton
Of quick munition. Faster, farther, higher
The deadly plane must flash, and the entire
Substance and spirit of the land be won
For that impregnable, last bastion
Which freedom's dear necessities require.
But, sternlier still, for this we must prepare:
To cast out devils, yet refuse to be
Devils in turn; to doff our ease and wear
The heavy gear of war, yet inwardly
Set watch upon our souls early and late,
Lest we ourselves become the things we hate.

LESLIE PINCKNEY HILL.

BOOKS

Criticism Confirms Tradition

ONE LORD, ONE FAITH. *By Floyd V. Filson. Westminster Press, $2.00.*

THE PURPOSE of this book is to show that the Christian teaching, as set forth in the New Testament, is consistent with itself and corresponds with the message which was proclaimed by Jesus. It will doubtless be said by many that the author is an apologist, writing in a conservative interest, but language of this kind has ceased to have much meaning. The time is past when New Testament criticism was a sort of game, in which conservatives and radicals wore their separate colors and each side was expected by its backers to score points against the other. The novelty of these contests has now worn off. Few people are shocked by radical opinions, or applaud a book merely because it is conservative. We are coming to realize, as never before, that religion is a serious matter, and we want to know the truth about it. All that we ask of a writer is that he should be competent and sincere. The attitude of Professor Filson is not that of a special pleader. It is true that he arrives at certain definite conclusions, but he does so because they commend themselves to his impartial judgment as the right ones. He is himself an accomplished critic, and pursues his inquiries by critical methods; but he is convinced that criticism has not destroyed, but in all essentials has confirmed, the traditional view that in the New Testament we have an authentic record of the message of Jesus.

In the first part of the book he deals with the New Testament writings as literary and historical documents. He shows that the Synoptic Gospels are made up of records which run back to the earliest days of Christianity and were preserved in well informed churches. Their account of the life and work of Jesus has every right to be considered trustworthy. The book of Acts was written, almost certainly, by a man who was in personal touch with the events of which he tells. Paul has left us a number of epistles of a theological character, but he assures us repeatedly that he was a faithful servant of Jesus, and whatever we make of his theology this assurance cannot be doubted. The Fourth Gospel, on any view of its authorship and purpose, manifests the concern of the church to protect its historical basis in the life of Jesus.

From his examination of the writings, the author proceeds to consider their teaching. They are widely diverse in their origin and nature, but this only gives the more significance to their underlying agreement on all that is of cardinal value in the Christian gospel. Professor Filson takes up one by one the great conceptions of the providence and fatherhood of God, the centrality of Jesus, the meaning of the cross, the power of the Spirit, the ethical demand, the brotherhood of believers, the life hereafter. He shows how the early church, amidst all differences, held fast to those conceptions, and how they linked on directly with Jesus' own teaching. Between the historical Christian faith and that of Jesus there is an unbroken continuity.

The author, it must be repeated, is no conservative. He willingly accepts all the fresh light which has been thrown on the New Testament, and perhaps has paid undue attention to some recent theories. If he differs from professedly radical scholars, it is only that he keeps his mind free from all prejudices. Like Socrates, he follows the argument wherever it may lead him, and is sometimes surprised to find that it leads back to an old position. His book on its own merits is one of the best which have appeared for some time in the New Testament field, but perhaps it is chiefly notable as a sign post which marks a change of direction.

There seems to be a law in all critical and historical inquiry that after many divagations it returns, with added certainty, to views that were held before. The controversies over Plato's dialogues and Shakespeare's plays have ended in general acceptance of the old canons. Fuller research has for the most part established the traditional verdicts on famous characters and events. This is not strange, for tradition has grown out of first-hand knowledge. It started with those who were nearest to the facts, and their version of them is more likely to be correct than our later theories. New Testament inquiry is no exception to this rule. It may be humiliating in this progressive age to fall back on ancient opinions, but the New Testament is an ancient book, and we must depend in the long run on the primary witnesses. There must be something wrong with any construction, however brilliant, which is not supported by their evidence. This is the truth enforced on us by Professor Filson's book. He has gone to the records and made them tell their own story, and by doing so he has cleared the way for a better understanding of the Christian faith.

E. F. SCOTT.

Books in Brief

ANCIENT RUSSIA. *By George Vernadsky. Yale University Press, $5.00.*

This impressive treatise ends where most histories of Russia begin, with the conquest of Kiev by Oleg, the end of Magyar rule in that center and the beginning of the Varangian period, about the year 878. Back of that lie three thousand years of tribal movements, the transition from stone-age to bronze and then iron-age culture, complex social and political developments, penetrations by the successive great empires to the east, south and west, and the infiltration of Christianity. Upon the earlier part of this little known epoch, only a dim light is thrown by archeological data, with further scanty illumination of the Cimmerians and Scythians from Greek sources. Sarmatians, Goths, Huns and Avars poured out of Asia in successive waves to dominate southern Russia for a matter of centuries. Slavs are present but not yet prominent. It would be unreasonable to expect any author, however great his learning and his literary skill, completely to clarify a course of events so intricate and emerging so directly from pre-history. Professor Vernadsky's contribution to the knowledge of this mysterious and baffling era is immense. Yet this is only a beginning. The present offering is the first volume of a projected history of Russia in ten volumes, of which Professor Vernadsky is to write the first six, coming to the end of the eighteenth century, and Professor Michael Karpovich the last four. This is historical scholarship and publication on a heroic scale, and in both aspects the enterprise is in good hands.

TWENTIETH CENTURY PHILOSOPHY, LIVING SCHOOLS OF THOUGHT. *Edited by Dagobert D. Runes. Philosophical Library, 15 E. 40th St., New York, $5.00.*

Only a here-it-is review of this work can be given at present. It is a well organized symposium covering the

ground indicated by the title. Part I consists of nine essays on the various fields of philosophy—ethics, metaphysics, esthetics, philosophy of history, philosophy of science, theology, etc. Part II contains thirteen expositions of as many schools of thought: Kantianism, Hegelianism, Thomism, transcendental absolutism, personalism, logical empiricism, American realism, pragmatism, and others. Among the contributing authors are Tufts, Whitehead, Bertrand Russell, Maritain, Santayana, Montague and John Dewey. Six of the twenty-two papers have been previously published; the others seem to have been prepared especially for this volume. Here is a summer's reading for the philosophically minded.

Books Received

A Time to Speak, Poems. By Thomas Caldecot Chubb. Fine Editions Press, 227 E. 45th St., New York, $2.00. Mr. Chubb has won recognition with both prose and poetry. His verse is not spectacular but it is generally thoughtful, sometimes whimsical, usually original, seldom dull. He does not easily conform to conventional patterns of meter, and is at his best when he does not try.

Strong as the People. By Emily Parker Simon. Friendship Press, $1.00. The title of one chapter might have been used for the book—"Give and Take." Describing the racial and religious elements of America, their ways of living together and the present tensions which strain the ties among them, it finds the key to national unity in the give-and-take of a tolerant spirit and in the unifying influence of Christian faith.

Guiding Intermediates. By Clarice M. Bowman. Abingdon-Cokesbury, 60 cents. A helpful manual of fundamental principles and specific techniques for training the twelve-to-fourteen-year-old group in religious knowledge, worship, cooperative action, service and recreation.

Early American Life. By Mary G. Kelty and Sister Blanche Marie. Ginn & Co., $1.28. (To be reviewed.)

How Your Bible Grew Up. The Bible and the First World State. Writing Scripture Under Dictators. By Roy L. Smith. Abingdon-Cokesbury, 25 cents each. The first three in a "Know Your Bible" series which is to contain 12 pamphlets. Dr. Smith, editor of the *Christian Advocate,* has projected something here which should prove a godsend to pastors and directors of church schools who wish to help honestly disturbed and searching laymen make the transition from traditional views of the Bible to those held as a result of historical research. Each book contains more than 200 questions, of exactly the sort a keen-minded layman would ask, with answers. Dr. Smith has written the answers in an idiom which the layman will understand, then submitted his answers to a board of seven theological school professors (all Methodists) to make sure that his replies will pass scholarly examination. It would be difficult to exaggerate the usefulness of such a series as this.

The Rights of Man and Natural Law. By Jacques Maritain. Scribners, $1.50 (To be reviewed.)

Science, Religion and the Future. By C. E. Raven. Cambridge-Macmillan, $2.00. (To be reviewed.)

The Word of God and the Reformed Faith. Baker's Book Store, Grand Rapids, Mich., $1.00. Addresses at the recent Second American Calvinistic Conference. Extreme conservatism, both theological and in biblical interpretation, again flings down its challenge.

What Shall We Do with Germany? By Bernadotte E. Schmitt. University of Chicago Press, 25 cents. In the series of "Public Policy" pamphlets put out by this university press. Professor Schmitt does not sound as extremely harsh in this pamphlet as he has been reported to be in some speeches, but he insists that the post-unconditional surrender treatment of Germany must be as Draconian as it can be made. "The program here set forth," he states, "is based on the conviction that the Germans are not like Frenchmen or Britishers or Americans but possess certain national traits which make them impervious to reason, generosity or even fair play." One hardly expects that sort of thing from a university press, and especially from the press of the University of Chicago.

Alien Enemies and Alien Friends in the United States. By Ernst W. Puttkammer. University of Chicago Press, 25 cents. Another in the "Public Policy" pamphlet series. A study of the legal rights and disabilities of aliens in this country in time of war. While Professor Puttkammer thinks that our naturalization laws need overhauling he believes that we are doing better with the alien problem this time than in 1917-18. Of 11,372 aliens rounded up for investigation, we have found it necessary to intern less than 0.4 per cent. He notes the enforced segregation of Japanese-Americans, but expresses no views as to its constitutionality or advisability. And he rightly warns against the idea that all aliens are, as such, disloyal to the United States and all citizens loyal.

CORRESPONDENCE

Anglicanism Is 'Both—And'

EDITOR THE CHRISTIAN CENTURY:

SIR: May one priest of the Anglican communion hasten to prevent a serious misunderstanding of the Anglican view of orders which may follow from the letter by Carroll E. Simcox in which he discusses Dr. Stanley Jones' proposal for Church Federal Union? Let me make it quite clear that I do not have the knowledge, even if you had the space, to discuss adequately Dr. Jones' plan; my purpose is simply to state that the premises adopted by Mr. Simcox cannot claim to be, in the unqualified form in which he states them, "the" orthodox Anglican position.

I am sorry that Mr. Simcox construes the inability of his fellow Episcopalians to agree with the view of orders he accepts as arising from their "lack of theological principles." If the problem under discussion were not so important one could regard this attitude as laughable, when one remembers the number of theologians and bishops of the church who, whether we agree with them or not, would dissociate themselves from the simplicities of that school of thought to which Mr. Simcox belongs.

Mr. Simcox further succeeds in darkening rather than illumining counsel when he draws a distinction between Anglicanism and Protestantism. May I remind him that the Prayer Book to which he appeals as authority is *The Book of Common Prayer . . . according to the use of the Protestant Episcopal Church in the United States of America?* To place Anglicanism and Protestantism in antithesis to each other is as misleading as to place Anglicanism and Catholicism as opposites. The peculiar genius of Anglicanism, as attendance at the Oxford Conference and the Amsterdam Conference made abundantly clear to me, is that it is both Protestant and catholic. As Anglicans we betray our heritage if we stress either aspect of our peculiar witness to the exclusion of the other.

University of Toronto, ARNOLD NASH.
Toronto, Canada.

High Church Isolation

EDITOR THE CHRISTIAN CENTURY:

SIR: I regret that my absence in Mexico made it impossible to reply earlier to Dr. C. E. Simcox's letter in The Christian Century of June 30. If Dr. Simcox feels the way he does, I am grateful that he has written the way he has. He has clarified the situation. The cards are now all on the table. When Dr. Simcox and those whom he represents talk of union we now know

exactly what they mean: they do not mean union between equals, they mean absorption.

In Church Federal Union, Dr. Simcox and those who agree with him would be free to hold their view of episcopacy and would be free to convert the rest of us to it, if possible. But to say that we must all accept that view before union, asks that we all be absorbed into high-church Episcopalianism. Which won't happen.

When we say that the three types of church government will exist side by side on the basis of equality in federal union, we do not mean to imply that each will have to look on the other types as equally valid and equally acceptable to it. Each might feel its own type best. All we ask is that liberty be given to the others to feel the same way and yet the union be held intact and real.

I am afraid that Church Federal Union may have to go on, if it does go on, without the group which Dr. Simcox represents. Fortunately, there is a large part of the Episcopal Church which would disagree with the position of Dr. Simcox and would accept the position offered by the federal union proposal.

If federal union took in all bodies except the high-church party it would be practical church union. Moreover, the door would still be open for the high-church party and the Roman Catholics to come in whenever they were prepared to recognize themselves as branches and others as branches of the Church of Christ in America. Till then, they must stand off in splendid isolation. But, hereafter, when they talk of union we know exactly what they mean: absorption.

Chihuahua, Mexico. E. STANLEY JONES.

Down the Same Road?

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who ate across the table from Oskar Oppenheimer at the time Norway was being invaded, I am asking the privilege of recording my reactions to his "The Soul of Postwar Germany" (June 30.) Protestantism in Germany missed the bus, says Mr. Oppenheimer, on two counts: (a) It ignored the labor movement; (b) it got the life sucked out of it by scientific humanism. What the Roman Catholic Church would have projected into the centuries, had there been no revolt, is studiously left unmentioned. This salute to ecclesiastical Rome leaves that institution from Luther's day to the New Deal standing on a high hill with its light shining into the black night. Mr. Oppenheimer left his fences down here.

The direction of Protestantism in Germany is assigned as the source for the 1914-43 debacle. Faith (Luther's Glaube?) had been pulverized by scientific humanism. "Treason has been committed against the heart of religion," writes Mr. Oppenheimer. It is this condition that is to be corrected, healed by American Christianity. Is Mr. Oppenheimer sufficiently familiar with "faith here" outside the circle of the Quakers? I doubt it, for here as in Germany religion has been "conquered." We may be two or three decades behind Germany's spiritual decadence, but we are going down the same road.

If the rise of Hitler's personality is to be explained as a substitute *ad hoc* for "faith" in the Lutheran sense, then the same explanation will have to be offered for the tons of White House fan mail that fell on Washington in 1933.

Richmond, Ind. M. KUEHN.

Pseudo-Protestantism to Blame

EDITOR THE CHRISTIAN CENTURY:

SIR: Prof. Oskar Oppenheimer is indeed right in his article, "The Soul of Postwar Germany," when he states that the problem of Germany is a spiritual one and that anti-religious scientific humanism is one of the causes of the present disastrous nationalism. But he is certainly wrong in pointing to Protestantism as the other major cause, of which he states that it has weakened religious faith in Germany and that it was an easy prey for anti-religious humanism. That may be true of a pseudo-Protestantism, which has divorced human research from supernatural revelation and divine authority. True Protestantism, however, whose principle was laid down by Luther at the Diet of Worms, while liberating the human conscience from the power of man, nevertheless binds us to the authority of God's Word. Had this become the guiding principle of the German mind there would be no World War II. And if the nations of the Christian world will return to this principle we shall, by the grace of God, achieve a just and lasting peace.

Trinity Lutheran Church, H. T. F. WITTROCK.
Endicott, Wash.

A Matter of Eisigesis

EDITOR THE CHRISTIAN CENTURY:

SIR: Does Dr. Oppenheimer think that the Middle Ages (from, say, the fifth century to the Renaissance, known as the "Dark Ages" and the "Age of Faith") is a period worthy of emulation? Would he want, if it were possible, to go back to the religious authoritarianism of that age? In a word, does Dr. Oppenheimer think that modern life would be more truly Christian if it could carry into life the whole spirit and teaching of the Middle Ages? In answer to that question let us turn to Spain, where the teaching of the medieval church is still in control. Would the spirit of Spain—the religious spirit—if it had been in control in Europe down to the days of Hitler have saved the soul of Germany?

For some reason or other it has become fashionable to make Protestantism the scapegoat for every evil in modern life—economic, social, moral, spiritual. But careful students of history must surely see that this interpretation of history is simply a matter of eisigesis. The two evils of modern life, according to Dr. Oppenheimer, are Protestantism and scientific humanism. These diabolical twins caused Germany to lose her soul and turn to Hitler as her god. Might not barren orthodox theology, both Roman Catholic and Protestant, have had much to do with bringing about Germany's sad plight?

Auburn, N. Y. GEORGE MONTGOMERY REID.

Why Blame Southerners?

EDITOR THE CHRISTIAN CENTURY:

SIR: Please allow me to protest against the unfair blaming of the south for the race riots of the north. Mr. Villard seems to imply that all of the trouble centers in migrants from the south. I have lived in Georgia, Alabama and Indiana and I must say that the Ku Klux Klan was just as absurdly un-American and unchristian in Indiana as in Georgia and Alabama. Therefore it might be that a few Kluxers from Indiana and other northern states have helped to create the unhappy situation in Detroit.

Presbyterian Church, J. LEIGHTON SCOTT.
Elizabethtown, Ky.

A Parallel from India

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial, "Sound Sense from a St. Louis Pastor," in the issue of July 7, gave at least one appreciative reader occasion to reflect on some other areas where the same sound sense might be exercised with great profit. Nanak, founder of Sikhism, once visited a certain Lalu, a low-caste carpenter. Lalu would have prepared a "clean" spot on his generally "unclean" premises, where food for his guest might be safely eaten. Nanak prevented him, declaring the "whole earth" clean in God's sight. The *zamindar*—"proprietor"—of the same village invited Hindus "of all castes," as he said, to a public feast in Nanak's honor. Nanak declined the invitation, because, he said, he "did not belong to any caste."

In the phraseology of your excellent editorial, one might say that Nanak probably thought the *zamindar's impulse good but* his act a gesture. At any rate, a mere feast together was but a passing demonstration of brotherhood at the best, and not a transformation of the social order such as Nanak sought. Nanak did not want men invited as members of the castes.

Yale University, JOHN CLARK ARCHER.
New Haven, Conn.

NEWS *of the* CHRISTIAN WORLD

E. Stanley Jones Impresses Mexico

Missionary Evangelist Speaks at Many Centers in Union Conferences—Presbyterians Convene

(Correspondence from Mexico)

MEXICO, D. F., June 25.—E. Stanley Jones has been in Mexico, conducting a series of meetings in different centers. Thus far he has visited Monterrey, Saltillo, Aguascalientes and Guadalajara, spending from three days to a week in each. At present he is in the capital city of Mexico. Next week he will be in Chihuahua. He arrived in Monterrey to start his evangelistic tour on May 31. Dr. Jones addresses united meetings of all the churches. His approach to his subject is out of the trodden path of the traditional revivalist, but his final and strong emphasis on the need of change, conversion, is making a deep impression.

Dr. Jones visited Saltillo on the occasion of a Methodist Institute for Christian Workers and a Laymen's National Congress. Thus he had the unusual opportunity of reaching at once the full clerical group and the leading laymen of Mexican Methodism. In Aguascalientes and Guadalajara, regional institutes were held. In Mexico City, a daily retreat for ministers, missionaries and lay workers of the churches is being held under Dr. Jones' direction. The evenings have been devoted to mass evangelistic meetings. The response has been excellent.

* * *

Evangelist Speaks to Non-Church Groups

Not only church people are being reached by Dr. Jones. At Monterrey, he addressed the English-speaking colony and the Rotary club. In Aguascalientes, a big labor center, he addressed workers of the local railroad union as well as a group of students and the Masonic lodge. In Guadalajara, he spoke in the main auditorium of the University of Jalisco, and also addressed a meeting of non-church people called by the local Y.W.C.A. In Mexico City, the Y.M.C.A. and Y.W.C.A. held two united meetings, one for their members and one for their boards and secretaries. Dr. Jones is scheduled to speak to the parent-teachers association, college students and the Rotary club in Chihuahua next week.

* * *

Presbyterians Hold Convention

The National Presbyterian Church held a national convention in Mexico City, May 25-30, the main purpose of which was to carry on the drive called the "Progressive Movement." The convention met in the ancient Church of St. Catherine, formerly Roman Catholic. This building was given for use to the Presbyterians by the government in exchange for their church, which had to be demolished when a new street was opened. All church buildings in Mexico are national property, and St. Catherine's, not being used, was almost in ruins. Presbyterian Sunday schools, Christian Endeavor societies, women's societies and local committees of the Progressive Movement sent delegates. Among outstanding visitors were Dr. Archer E. Anderson, of the Board of Foreign Missions, Dr. Samuel M. Zwemer, director of work among Moslems, and Miss Martha Moennich, evangelist.

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Methodists Organize Laymen's Movement

The Methodist Church of Mexico has undertaken the organization of its laymen in a national movement to strengthen the finances of the churches. The first National Congress of Methodist Laymen was held in Saltillo, June 2-10, under the presidency of Bishop Eleazar Guerra. Over 100 laymen—professional men, business men, industrialists, teachers, workers, etc.—were in attendance. The goals set for the next four years by the congress were: (1) to double the membership of the churches; (2) to raise 250,000 Mexican pesos (about $55,000) as a capital fund, in order to meet more adequately several acute needs of the church, such as the building of new chapels, ministerial support, old age pensions for ministers, religious education of children, opening of new evangelistic fields; (3) to organize the laymen of each congregation in a fraternity or society.

* * *

Boston Students Plan Rural Program

A group of students from the Boston University school of theology are visiting Mexico with the purpose of spending their summer here in service to the Mexican churches and people. Their leader is Wesley Matzigkeit, and they are working under the sponsorship of the Union Theological Seminary of Mexico City, Dr. Milton C. Davis, president, and under the immediate guidance of Prof. Juan Diaz G., director of the rural church department of the seminary. After a month in Mexico City, getting acquainted with evangelical leaders and the environment, the boys will split up in small groups and will go out to different stations, where they expect to serve the churches in evangelism and rural reconstruction programs.

G. BAEZ CAMARGO.

Kentucky Holds Church Pledges *Not Legal Obligations*

A case which has been in litigation ever since the death of a Kentucky farmer in 1937 has been settled by a decision of that state's highest court that signed pledges to church organizations are not enforceable at law. Henry A. Floyd, wealthy farmer of Warren county, had pledged $5,000 to Transylvania University, $2,500 to the Christian Church Widows and Orphans Home, and $2,500 to the Kentucky Female Orphans Society. Lower courts had ordered the estate to pay the pledges.

Scottish Assembly Marks Disruption

Hundredth Anniversary of Secession of Free Church Finds Reunion Completed, Freedom Assured

(Correspondence from Scotland)

EDINBURGH, June 1.—For the fourth time the General Assembly of the Church of Scotland has met during the present war. The attendance was larger than for some years past, and Edinburgh streets were crowded with the visitors who come to attend the meetings of innumerable societies connected with the church which are held while the assembly is sitting. Although pressure of business did not allow much reference to it in the actual meetings of the assembly, the "Disruption" of a hundred years ago, when the Free Church went out from the Church of Scotland in the interests of religious liberty from state control, was much in people's minds. A statement regarding it was read by the moderator during the opening session, which both recognized the heroism of the Free Church pioneers and gave thanks that, the freedom for which they fought having been fully achieved even by the remaining established church, the two branches were once more reunited as the Church of Scotland. A pastoral letter recounting the struggle, and giving thanks for its ultimate issue, was sent by the moderator to all the ministers of the church and read from their pulpits on the following Sunday. When the assembly itself met for worship on the Sunday morning in St. Giles' Cathedral, Principal W. M. Macgregor made the Disruption the subject of a memorable address. It was a somewhat remarkable coincidence, as the Duke of Montrose pointed out when conveying greetings from the king, that in this centenary year the moderator should be the son of a former Free Church minister, while he himself, the high commissioner, was a great-grandson of that Sir James Graham who, as secretary of state for home affairs in 1843, had so much to do with the refusal of Parliament to grant the claims of the church for spiritual freedom.

* * *

André Philip Tells of Heroism Of French Protestants

Apart from the church's domestic affairs a special feature of this assembly was the guests from overseas. It was stirring to have among us men like Prof. Reinhold Niebuhr, Dr. Sclater, one of the leading Canadian chaplains, and the principal chaplain of the Norwegian Brigade. The assembly was thrilled one evening by an account given by M. André Philip, commissioner of the interior and of labor in the French National Committee, of the way in which the French Protestant Church, of which he is an ardent supporter, from the first refused to acquiesce in the capitulation of their government to the German enemy.

Especially striking was what he told of the help given by the Protestants in France to Jewish refugees, not only by instituting camps for them to live in but later, when the Germans insisted on scattering them throughout the country for forced agricultural labor, by showing them kindness through local pastors and congregations. Perhaps no section of the community in France has suffered more than these pastors. Even in peacetime they receive very small salaries, and depend a good deal on kindly gifts from their parishioners. Today when such gifts are no longer possible the pastors are in very hard straits.

* * *

Army Praises Work Of Chaplains

One of the noticeable changes in the army today, when compared with the last war, is in the new position and prestige of the army chaplains. This has been due not so much to any special effort on the part of the church as to recognition on the part of the army authorities of the value of the chaplain's work. When the report on this department was being discussed by the assembly, highly placed officers from each of the three services rose to pay warm tributes to what the chaplains were doing. For one hour each week, as part of the regular training, the men meet with their chaplain for religious instruction. A short address is given on a fixed topic, and then the men have opportunities for asking questions and for discussion. This was begun at the suggestion of the army authorities, and is proving a great success. In almost all units the men have been found to be keenly interested, and the chaplain is given an opportunity such as he has never had before. Of course, it requires a good man to take full advantage of it, and this is one of the reasons the church is being asked for its best.

* * *

Baillie Report Proposes Women Elders

Prof. John Baillie, the new moderator of the General Assembly, again presented the report of the Commission on the Interpretation of God's Will in the Present Crisis. The chief topics dealt with this year were international relations, religion in education and the organization of the church. Owing to the pressure of business there was not as much discussion as had been anticipated, but especially in regard to the last subject several proposals have been sent down to the presbyteries for their consideration and report. One of these is, again, the advisability of strengthening the discipline and improving the efficiency of the church by the appointment of superintendents, such as were tried for a short period in the days of Knox. Replies to the questionnaire on this point sent out last year show that a majority of the presbyteries regard the proposal as worthy of serious consideration. Another recommendation which has gone to the presbyteries for their approval, or otherwise, is that women should no longer be debarred from the eldership.

GEORGE CARSTAIRS.

Detroit Observes Day of Humility

Churches of all denominations in Detroit united in a "day of humility" on the Sunday following the recent race riots.

Choice of Wavell Wakens New Hope

Soldier Appointed Viceroy Expected to Find New Approach to India Problem—Miss Sayers' Judas

(Correspondence from England)

LONDON, June 30.—There has now been time for discussion of the appointment of Field Marshal Sir Archibald Wavell to be viceroy of India. His name had indeed been mentioned among others as a possible choice; nonetheless, it came as a surprise to learn that precedent had been disregarded and a soldier is to be viceroy when Lord Linlithgow retires. But the welcome given to Wavell may be traced to other reasons than his military record. That is not felt to be any hindrance but rather an advantage when the man is known to have other statesmanlike qualities and an experience such as the new viceroy has had. It is remembered how Kitchener was as skillful in the making of peace after the South African war as he had been in his campaigns. Field Marshal Wavell has firsthand knowledge of India; he has sat on the executive council; he was closely in touch with Sir Stafford Cripps. There is time for him before October to think freshly and thoroughly upon the deadlock. Meanwhile he is not without advisers. Perhaps the one thing upon which most of our people would agree is that a fresh approach to the whole situation would be welcome, and they are ready to trust the new viceroy to know when and how that should be made.

* * *

Another Congregational Leader Dies

Bertram Smith has died at the age of 79. He will have a place of honor among the Congregational leaders of his generation. It was my privilege to know him as an "old boy" of the church in Brighton where I was minister for five years, and I came to have the greatest admiration for both his character and his union of practical administrative gifts with a philosophic mind. He once told me that his favorite subject was metaphysics. When his college course was ended, he and his lifelong friend, Wrigley, sought for a church which was almost derelict in which they could have a joint pastorate. They cared nothing for the financial side of things, but supremely for the gospel in its appeal to the human beings whom they loved. They stayed together in the church for 38 years, and under their bold and gifted leadership it not only became in itself a great church but set a standard for others. It was called an "institutional church," but that term does not indicate the warmth and vitality of that fellowship. The Congregational Union honored the two men by making them hold the office of chairman in the same year. One delivered his chairman's address in the spring, the other in the autumn. Bertram Smith was a sturdy, determined, cheerful and always wise man, as I have reason to know.

* * *

Herbert Morrison On Enterprise

It has been more than once my duty to call attention to the speeches of Herbert Morrison. His latest was a sharp reminder to the Labor party not to be as absorbed with tactics as some of its representatives are. In other words, both in the street and in their councils they must see to it that they educate the people with whom the decision will rest. Mr. Morrison reminds them also that the supremely important question is, Who shall control industry? This is not to be answered by setting forth the choice between "private enterprise" and "state ownership." He shows that what has been called private enterprise was very often a system of "private semi-monopoly governed by restrictive agreements." The business of the state is to fight the real danger, which is "un-enterprise." Whatever is left of "private enterprise" will have to show that it *is enterprise*.

* * *

'The Man Born To Be King'

The plays by Dorothy Sayers, given on the radio, have now been published in book form. With them she has given a long and admirably written introduction, and to each of the plays she has added the notes upon the characters which she prepared for the team of players, of whom she speaks most gratefully. There have been many stories and plays in which the story of the gospel has provided a theme for those who have been captured by it, but "The Man Born to be King" is in a class by itself. The writer has not put into the mouth of the Savior words which are not found in the Gospels, but she has felt herself free to give many of the sayings of Jesus in a new context. But I think the reader who is familiar with the Gospels will agree that she has caught in a remarkable way their atmosphere, and the Savior as we see him is at once the Word made flesh and Christ our brother.

* * *

New Interpretation Of Judas

While Miss Sayers has kept closely to the Gospels in all that concerns the character and mission of Jesus, she has dealt freely with the other characters, and most of all with Judas. I have never seen before in any book Judas as she explains him. He is here the disciple who understood the way of the cross, the truth that deliverance must come through suffering, yet suspected that Jesus would yield to the Zealots and join in their movement, and in the end, believing that Jesus had betrayed the truth, planned his death only to discover too late that by his pride and envy and by his desire to make Jesus do his will, he had believed a lie. The story of Judas as it is told here does not claim the authority of Scripture. It must remain among the interpretations of Judas to be judged on its merits. It does at least set the story in the midst of the Jewish scene, in which the nationalists were busy. About Jerusalem in those last days there was an air of excitement and suspense, and so far as Judas is interpreted in the light of the plots and counterplots of that feverish time there is a presumption in favor of the story. But so far as the spiritual life of Judas is involved, for that there is no evidence in the Gospels that he did understand Jesus. The plays as a whole are not an entertainment but the serious attempt of a Christian dramatist to offer her gifts to the Man born to be King.

EDWARD SHILLITO.

Warn New York Of Race Danger

Mayor, Police Commissioner, Religious Organizations Issue Appeals—Rabbis Condemn the Anti-Strike Bill

(Correspondence from New York)

NEW YORK, July 12.—Catholics, Jews and Protestants joined with city officials in warnings and resolutions last week against race riots. A joint statement signed by members of 14 national organizations seeking to promote interracial understanding placed the responsibility upon the citizens. The resolution maintained that outrages such as were perpetrated in Detroit "can be repeated in any one of these other cities and it can happen overnight for the reason that too many of our good citizens have left to too few an active interest in combating the prejudices which condition the relations between the dominant and minority groups." Rabbi Israel Goldstein in his sermon at the Temple B'nai Jeshurun maintained: "No single act of domestic policy will so redound to the moral credit of the United States abroad, especially in Asia, as the righting of the wrongs which we have perpetrated upon our Negro fellow citizens." Lorenzo F. Davis, of the Brooklyn Urban League, declared: "Negro workers, if they are to hold their own through the present wave of anti-Negro outbreaks, must be determined to put forth their best effort on the job and stay clear of violence whenever possible. The Negro must do his job and act beyond reproach and shun bitterness." The mayor and the police commissioner made drastic warnings to all groups and laid plans to nip in the bud any beginnings of riots in the city.

* * *

Congregationalists Adopt Church Drama Plan

The state Congregational convention has adopted a plan for church plays which has as its goal the fostering of devotion to democratic ideals among the children. On the theory that "one play is worth a dozen sermons," each of 348 Congregationalist churches of New York state will present a series of plays for children dealing with different aspects of democracy, such as security, respect for personality, consent of the governed as the source of authority of government, right of freedom of thought and expression, tolerance, peaceful means of effecting changes, etc. Dr. Harold Saxe Tuttle, professor of education at City College, is the originator of the drama program and is chairman of the committee to promote the experiment.

* * *

Rabbis Disapprove 'Anti-Strike' Bill

Over 400 delegates to the Central Conference of American Rabbis, in its annual convention here, adopted a resolution disapproving the enactment of the Connally-Smith anti-strike bill over the President's veto. The resolution, coming from the commission on justice and peace, read in part as follows: "The Central Conference of American Rabbis, in keeping with its historic position on social justice and in defense of the rights of all our people, labor and management alike, joins with those who have expressed great concern with the manner and method of the enactment of the Connally-Smith bill, which, because of intemperance and impatience, may jeopardize the orderly democratic procedures which alone must be depended upon to adjust our difficult economic relationships in the days to come." It was further suggested that "the law be carefully restudied in the light of the progressive social legislation of recent years and that a more sober and helpful measure be enacted, which will not sacrifice any of the gains which American labor has achieved through the years and which will be fair to all concerned." Solomon B. Freehof of Rodef Shalom Congregation, Pittsburgh, was elected as the new president of the conference.

* * *

Vacation Schools Open for Summer

Over 30,000 children are enrolled in 290 vacation Bible schools in the metropolitan area, according to Walter M. Howlett, general secretary of the Metropolitan Federation of Daily Vacation Bible Schools. The schools started July 1 and will continue through Aug. 6. Conferences with the 2,000 teachers are held weekly in Manhattan, Brooklyn and Queens. Religious instruction is given in the morning. Then the children go from the church school to noonday lunches and a supervised play period provided in selected public schools.

* * *

Christian Endeavorers Meet in Manhattan

Although the regular Christian Endeavor state convention had been canceled because of transportation conditions, over 1,000 delegates from 18 southeastern counties attended a two-day convention at Marble Collegiate Church, Manhattan. Study was made of postwar prospects for Endeavor work and the place of the church in world rehabilitation. Resolutions were adopted urging the preservation of individual rights and demanding that "indecent literature and petty gambling devices" be wiped out by local governments. The resolutions also included a paragraph which pledged the delegates "100 per cent as individuals to refrain from alcoholic beverages."

* * *

And So Forth

After 27 years as pastor of Rutgers Presbyterian Church, Daniel Russell handed in his resignation last Sunday to take effect Oct. 1. Dr. Russell has been preaching "on or near Broadway longer than any other living pastor."

A candle lighted yesterday by Mrs. Theodore Roosevelt, Jr., in the new shrine dedicated at Christ Episcopal Church, Oyster Bay, will be kept burning for the duration. The new altar shrine was given in honor of the members of the parish serving in the armed forces.

The Brooklyn-Nassau presbytery has dissolved the pastoral relationship of two well known ministers. Dr. Frederick W. Lewis, pastor of the Throop Avenue Church, Brooklyn, and president of the Brooklyn Bible Society, has resigned his pulpit to go to Greensboro, N. C., to live with his brother-in-law, Dr. Donald MacColl. H. Paul Guhse is leaving the Forest

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Hills Church to go to Westminster Church, St. Petersburg, Fla.

The War Fund Appeal for the city will seek $17,000,000 as its quota for the 16 combined war relief agencies.

J. HENRY CARPENTER.

Dr. William L. Stidger
of the Boston University School of Theology
has used as inspiration for a sermon and for a radio talk

THE STORY OF DR. WASSELL
By James Hilton

OF THIS story of the courage and faith of an American Navy doctor who stayed with his wounded men during the Japanese invasion of Java Dr. Stidger says: "It is our Christian gospel, prayer, faith, sacrifice... put into dialogue and life. Since it is by a famous writer, it will no doubt be a best seller, so it does not need you and me. But WE need it."

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No Quick Union, Says Hutchison

Former Presbyterian Moderator Holds Plan for Merger with Episcopal Church Must Be Revised

(Correspondence from Pittsburgh)

PITTSBURGH, July 3.—With great good nature my friend and neighbor, Dr. Stuart Nye Hutchison, who has just completed his term as moderator of the Presbyterian Church in the U.S.A., has allowed me to play a game of "ten questions" with him. Journalists would, I suspect, call it an interview, and try to dress it up and expand it into a full-length article. But I believe that readers of The Christian Century will find more interest if I simply put down the ten questions as I asked them and the answers in the brief and pungent form in which Dr. Hutchison gave them. Then they can know for themselves "what a moderator thinks about."

1. Do you think that the plan of union between the Presbyterian and Episcopal churches will go through without substantial change? "I believe changes will be necessary in the proposed form of union."

2. How long do you think it will take? "It is a hopeful sign that the union is being seriously discussed, though considerable time may be necessary to accomplish it."

3. What proportion of Presbyterians will favor union? "No popular vote has been taken, so we have no way of knowing."

4. To what do you attribute present church attendance? "The large attendance at many churches is, in my opinion, the result of increased seriousness at home due to the war, and also to growing interest in religion among the armed forces."

5. Are you anticipating a shortage of ministers, due to many becoming chaplains? "We are already experiencing a shortage of ministers due to calls to the chaplaincy, which will be still more acute if the war long continues."

6. Is the present prosperity of our churches likely to be permanent? "I feel sure that the church will face in coming years a period of material poverty accompanied by an increase in spiritual riches."

7. Are the churches preparing the minds and souls of our people for postwar problems? "Many churches are preparing for postwar readjustments by preaching and courses of study."

8. What is the mind of the postwar church likely to be? "The postwar church will be less sectarian and more ecumenical-minded. In this is the hope of the church and the world."

9. What of Sunday school and youth situations now? "Sunday schools are everywhere suffering from the calls of war. As never before, the church must address itself seriously to the task of Christian education."

10. Do you detect any new trends in evangelism? "The trumpets are sounding everywhere to a new emphasis on evangelism in the armed forces, in our new industrial communities, in the churches at home and abroad."

* * *

Freehof Made President of Rabbis' Conference

Dr. Solomon B. Freehof, rabbi of our great Rodef Shalom Temple, was elected president of the Central Conference of American Rabbis at its recent convention in New York. The election makes Dr. Freehof the spiritual leader of the more than 500 members of the reformed rabbinate in this country.

* * *

Goes to Presbyterian Wartime Post

After 13 years as associate minister at Shadyside Presbyterian Church, Dr. Harold A. Dalzell has resigned to become executive director of the Wartime Service Commission of his denomination. He will be responsible for the raising of a $1,250,000 fund for Presbyterian services to the army and navy.

JOHN RAY EWERS.

Dulles Sees Military Peace Ahead

Addressing a conference at Princeton, N. J., under the auspices of the commission on international justice and good will of the Federal Council, of which he is chairman, John Foster Dulles warned that demands for vengeance on whole peoples after the war are growing, that "a great military force is being increasingly looked upon as the only assurance of future peace, and a new Holy Alliance is envisaged to dominate the world by its might."

Baptist Editor Now A Chaplain

L. A. Myers, editor of the *Arkansas Baptist*, has resigned to become a chaplain in the armed forces.

Retired Methodist Bishop Clair Dies

Bishop Matthew W. Clair, retired bishop of the Methodist Church, died recently at 77. His first episcopal post was in Liberia; his last as bishop of the Atlanta area of the central (Negro) jurisdiction.

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C. C. F. Wins in By-Election Test

Victory at Revelstoke Held Warning to Canadian Politicians—Vast Empire Opening in North

(Correspondence from British Columbia)

VICTORIA, June 23.—The victory of the Cooperative Commonwealth Federation (socialist party) in the recent by-election at Revelstoke is significant. It is the second socialist provincial victory within a year. All the forces of the present coalition government were trained on Revelstoke during the campaign; the premier and all his cabinet took part in the struggle. Revelstoke was a former Liberal stronghold. Yet it fell to the C.C.F. Many provincial issues were argued in the campaign, but the central issue was private initiative versus a state-controlled system. After the election the government called for the purchase of the B.C.E.R.—the power corporation which holds a monopoly in the cities—to be operated for the benefit of the people. War psychology and the wistful urge for something better are involved even in the limits of a provincial by-election; there is also the fact that coalition experiments are not politically effective in Canada.

* * *

Aberhart's Death Blow to Social Credit Movement

Speaking of experiments in politics, one wonders how the future of social credit in Canada will be influenced by the passing of Mr. Aberhart, premier of Alberta. He died in this province; he had looked wistfully toward it for a long time as a future theater of political activity. His funeral took place from a United church; there was a memorial service in a United church in Edmonton, his home province. Thus the church extended its last offices to him and its comfort to his family. It is well known that he parted many years ago with the recognized church and established a group of his own under what he called the Prophetic Bible Institute. Through this group and radio he won his power. His movement made no federal impression of any magnitude; it gained practically no foothold in this province. Canadians, while anxious for reform and progress, are suspicious of the spectacular in politics. Of all the western provinces, none has suffered as much hardship as Saskatchewan, nor so consistently supported radical leaders. Dominion politicians might ponder that fact.

* * *

Alcan Highway Development Opens New Empire

Northern development is now the most significant and enigmatic movement in western Canada. It is significant for its war possibilities in the way of providing materials through Russia and supporting our troops in the northern islands and seas; but it is also significant for its permanent possibilities, in terms of the opening up of natural resources and of trade routes in the north. Just now it is most of all significant for its contacts between Canadians and people from the United States.

The writer has traveled the north on its rivers down to the Arctic ocean and has flown over some Arctic waters and islands, and knows a little of the life and distances and stark conditions which settlers for long have had to face. These pioneers are an advance guard who are worthy of honor. Not least are the missionaries; but these have been of the Roman Catholic and Anglican churches only. The chaplains who go into the north in this new day will doubtless be of all faiths and no church can deny its responsibility over such a wide area and in the face of such growth. For the wilderness is coming to life!

* * *

United Church Conference

The annual conference of United Church ministers and laymen was held in Vancouver recently. Hugh Rae of Dunbar Heights United Church was elected president, succeeding A. E. Whitehouse of Metropolitan Church, Victoria. The whole impression is that of a vital church grappling in a devoted way with the surging problems which pour in in a new country and a war-torn world. The Sunday schools of the province are suffering decline. There is now no adequate approach either in day school or church to give the children a knowledge of the Christian faith. But there is a growing recognition of the lack. There seems a growing vitality in the church itself, and perhaps we must look for the reawakening in terms of family religion rather than through day schools or corporate schemes within the church. Certainly the emphasis on social service and evangelism in the United Church is in terms of the evangel rather than of group techniques.

HUGH MCLEOD.

Never before a book like this!

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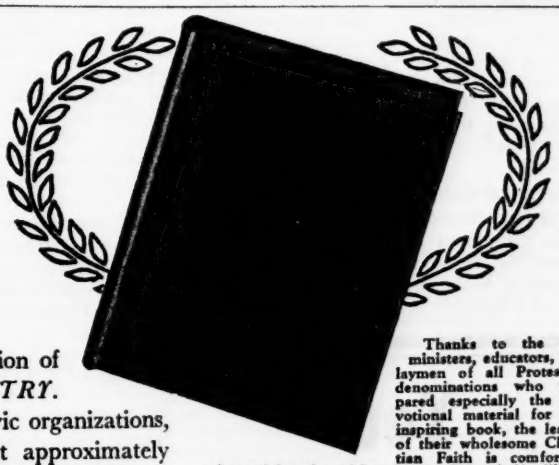

Thanks to the 370 ministers, educators, and laymen of all Protestant denominations who prepared especially the devotional material for this inspiring book, the leaven of their wholesome Christian Faith is comforting and sustaining the spirits of more than a half-million men and women in all corners of the world.

July 20 marks the first anniversary of the publication of *STRENGTH FOR SERVICE TO GOD AND COUNTRY.* During the year several thousand churches, employers, civic organizations, and many thousands of relatives and friends have put approximately 600,000 copies of the book into the hands of members of the armed forces.

But many times that number are needed—for *STRENGTH FOR SERVICE TO GOD AND COUNTRY* is

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Race Riot Rumor Quickly Scotched

Negro and White Leaders in Virginia Stop Threatened July 4 Trouble—See Relations Improving

(Correspondence from Virginia)

RICHMOND, July 9.—Following the disturbances in Detroit, rumors reached Richmond of impending race riots here on July 4. As soon as such rumors were brought to light by our newspapers, they were immediately discredited by state and city officials and Negro leaders. The first official word of the rumor came, it is said, through William C. Bourne, regional director of the OWI, but he branded it as "the basest sort of lie." The governor, the mayor, the director of public safety and the chief of police all acknowledged having heard the rumor, but scoffed at the idea that actual disorder would take place. Negro leaders likewise expressed disbelief.

Gordon B. Hancock, Negro professor at Virginia Union University, remarked, "It is most distressing to me how such rumors get around and I can say truthfully that no such thing is in the minds of the Negroes." Joseph T. Hill, prominent Negro clergyman, said, "This is the type of propaganda spread for the express purpose of hindering the war effort and hurting the Negro with his white friends." Commenting editorially upon the report, Douglas S. Freeman of the *Richmond News-Leader* said: "No matter whose the fault may be, in conflicts of this sort the minority always pays immeasurably the heavier price. That fact is one of the reasons why sensible Negro leaders everywhere caution their race against violence. Superiority of numbers should be an equal reason why the whites should be just and reasonable."

* * *

Interracial Cooperation Provides Improved Negro Schools

In the matter of peaceful relations between the races it may be said that the people of Richmond and of Virginia by no means rely solely upon force or fear. Progress is being made in the solution of interracial problems through comprehension and cooperation. For example, the newest and one of the finest high school buildings in the city is for Negro young people. More than a year ago the board of education adopted a plan whereby, within a three-year period, the salaries of Negro teachers will be brought up to parity with those of white teachers for similar service. At Petersburg, Va., is a state teachers' college for Negroes which is of the same rank and under the same supervision as other state teachers' colleges. Virginia Union University is an educational institution of high rank offering advanced learning for Negro youths.

* * *

Better Medical Facilities Provided for Negroes

At the new Medical College of Virginia clinic, one of the finest in the land, Negroes receive the same treatment as white patients. They are also cared for in St. Joseph's hospital, adjacent to the Medical College, which serves Negroes exclusively. Negro nurses have the same type and grade of training as white nurses. Qualified Negro visiting nurses serve their people, as do the representatives of the Family Service Society. The children's clinic, the Virginia Cancer Foundation and the anti-tuberculosis society all serve Negroes as they do the whites. Negro playgrounds are provided.

* * *

Negroes Participate in Community Events

There are Negro Y.M. and Y.W.C.A.'s with well equipped buildings and competent staffs. In fact, practically all the agencies represented in the Richmond community fund serve Negroes and whites without discrimination. In the councils of the community fund Negroes participate upon equal footing with white members. In the annual financial campaign the Negro division can be counted upon to reach its goal. In our annual public forum, Negro representatives speak freely upon a common platform and are heard with appreciation.

* * *

For Closer Interracial Church Relations

The Richmond ministerial union recently made a study of the findings submitted by white and Negro conferences at Atlanta and Durham last winter and adopted resolutions looking toward closer cooperation between white and Negro churches and ministers.

* * *

Work Out Racial Problems in Sympathetic Atmosphere

I have mentioned the foregoing facts to illustrate the method of procedure employed here in dealing with interracial problems. Virginians do not claim to have solved all such problems, nor are all Virginians of one mind on these matters; but the leadership on both sides is of a quality of mind and temper to assure peaceful progress. Race segregation is an accepted fact. Negroes do not want to be amalgamated. They want to be accepted for what they are as persons and for their worth and achievements. They do not want to be discriminated against on account of the color of their skins. Leaders in Virginia life and thought understand this and cooperate in working out the implications in practice. Therein lies the hope of peaceful relations.

F. W. BURNHAM.

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Pastors Attend Jewish Lectures

Protestants and Catholics Hear Prof. Cohon Expound Worship of Israel —Layman Heads Council

(Correspondence from Kansas City)

KANSAS CITY, July 9.—An institute dealing with "The Principles of Judaism" and "Jewish Worship" recently drew more than half the preachers, priests and rabbis of Kansas City to Congregation B'nai Jehudah as guests of Rabbi Samuel S. Mayerberg and of the Temple Brotherhood and the Temple Sisterhood. The brotherhood presented each minister with a copy of the *Union Prayer Book* used in Reformed Jewish congregations, and the sisterhood provided a luncheon. Dr. Samuel S. Cohon, professor of theology at the Hebrew Union College, Cincinnati, gave the two lectures and answered many questions. The bishops of the Roman Catholic Church and of the Protestant Episcopal Church were among the guests.

* * *

Sockman and Trueblood Address Pastors

The Greater Kansas City pastors' institute also attracted general support from pastors in this area, though well established denominational institutes met recently. Registrations for the week totaled nearly 150. Ralph W. Sockman of New York opened the institute with two lectures and Elton Trueblood of Stanford University closed it with three. Samuel C. Kincheloe of Chicago Theological Seminary, E. R. Walker of the University of Colorado, Mme. Francoise Dony of the University of Brussels, and H. I. Hester, acting president of William Jewell College, were on the program. The institute was arranged by a committee representing the Kansas City ministerial alliance and the Kansas City council of churches, with the cooperation of the University of Kansas City.

* * *

Porter New President of Church Council

Joseph F. Porter, a layman whose father was long identified with the council, has been elected president of the Kansas City council of churches and is already giving vigorous leadership to its work. The annual meeting, which took the form of a dinner meeting taxing the facilities of even the First Baptist Church, was enthusiastic, well planned and purposeful. E. W. Potts, pastor of the Paseo Methodist Church, has been elected president of the ministerial alliance.

* * *

State Legislature Shows Improved Record

The state legislature, though refusing to pass some desired legislation, particularly that providing a merit system for state employees and a central purchasing department, has, under the quiet but effective leadership of Gov. Forrest Donnell, made considerable progress in bettering the state government. Long dominated by machine men from Kansas City and St. Louis, the record of the legislature has been for several

years a sorry one. Delegates have already been elected to a convention for the preparation of a new state constitution.

* * *

And So Forth

The next General Conference of the Methodist Church, which will meet in May 1944, will be held in this city.

Harold F. Branch of Grace Church has been elected moderator of the presbytery of Kansas City.

H. Parr Armstrong, pastor of the Central Christian Church for 12 years, has become executive secretary of the Oklahoma City council of churches.

St. Mark's Lutheran Church, Dr. Andreas Bard, pastor, recently raised $13,500 to complete a 10-year program for wiping out a debt of $150,000.

Dr. Jesse M. Bader of New York assisted in a mortgage-burning celebration at the Jackson Avenue Christian Church. The Lutheran Church of Our Redeemer also recently celebrated a debt liquidation.

This will be the last correspondence from the Kansas City area written by this correspondent. He has accepted the pastorate of the First Methodist Church of Jackson, Mich., and will assume his duties there the second Sunday in September. Ermil Frye, formerly of Central Methodist Church, Pontiac, Mich., has been appointed to Trinity Church in place of the writer.

KING D. BEACH.

Iowa Methodists Disturbed by Navy's V-12 Program

Methodists of the Upper Iowa conference adopted a "state of the church" report which severely questioned the propriety of the navy's V-12 program for the recruiting and training of chaplains. The navy program was said to introduce features into theological education "which seriously overreach the traditional custom whereby the church has been free to train its ministry without constraint from the state."

Seventh-Day Adventists Plan Medical Work in Mexico

Officials of the Seventh-Day Adventists are now in Mexico planning for the establishment of a medical training center, probably in Mexico City.

Mississippi Minister Runs for Lieutenant Governor

Charles G. Hamilton, rector at Aberdeen and member of the state legislature, has entered the Democratic primaries in Mississippi as a candidate for lieutenant governor. Mr. Hamilton's platform would seem to take in just about everything: "No new laws and no new taxes; help young and old, and smash the Axis."

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Bombardier (RKO) Eddie Albert, Pat O'Brien, Randolph Scott. *Drama* set against sequences showing bombardier school training. Latter are informative; story as usual is hackneyed, *theatrical*—its final overheroic exploits doubtless embarrassing to men in air service. **M, Y**

China (Par.) Wm. Bendix, Alan Ladd, Loretta Young. *Melodrama* about American oil salesman who trades with Japanese in China until personal experience transforms him into hero for China. Time-worn devices to establish horror seasoned with laughs. Fails dismally to live up to high purpose stated in foreword—to glorify Chinese resistance. "Hollywood" in conception, gruesome in details, *disappointing.* **M**

The Crime Doctor (Col.) *Melodrama.* Victim of amnesia, now prison doctor, discovers he was formerly gangster. In story and execution, *artificial.* **M**

The Falcon Strikes Back (RKO) *Melodrama* about private detective framed as warbond thief. *Fair of kind.* **M, Y**

Five Graves to Cairo (Par.) Anne Baxter, Eric von Stroheim, Akim Tamiroff, Franchot Tone. *Melodrama.* British corporal poses as dead nazi agent in desert hotel, learns secret of swift German advance, escapes to foil it. Wisdom of treating fiction as fact in so well known a situation questionable, particularly in advertising for this film. Compared to average espionage effort, this is freshly conceived, with convincing atmosphere and characterization. *Suspenseful.* **M, Y**

They Came to Blow Up America (Fox) *Melodrama* assuming that one of saboteurs granted clemency in last year's case was FBI agent on assignment. Observation in preceding review applies here, too, although so much has not been made of "revelation" in advertising. *Exciting,* well produced, but relying rather too much on coincidence. **M, Y**

BEST CURRENT FILMS

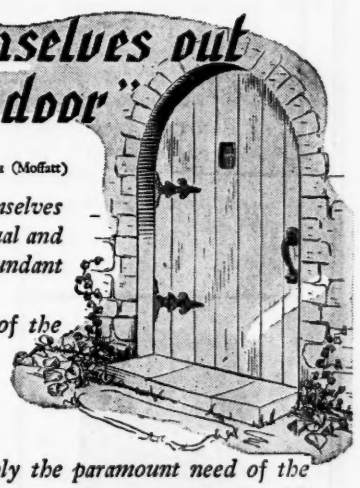
For Family: Air Force, Bambi, The Great Commandment, The Human Comedy, In Which We Serve, My Friend Flicka, The Pride of the Yankees, Saludos Amigos, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, The Immortal Sergeant, Keeper of the Flame, Mission to Moscow, The Moon Is Down, The More the Merrier, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, Tennessee Johnson.

7-21-43

"They tired themselves out groping for the door"

Genesis 19:11 (Moffatt)



MILLIONS *today are tiring themselves out, groping for the door to spiritual and mental maturity; to successful, abundant living.*

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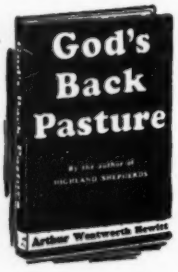

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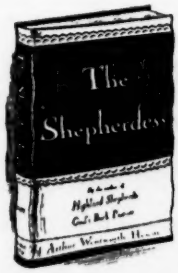

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